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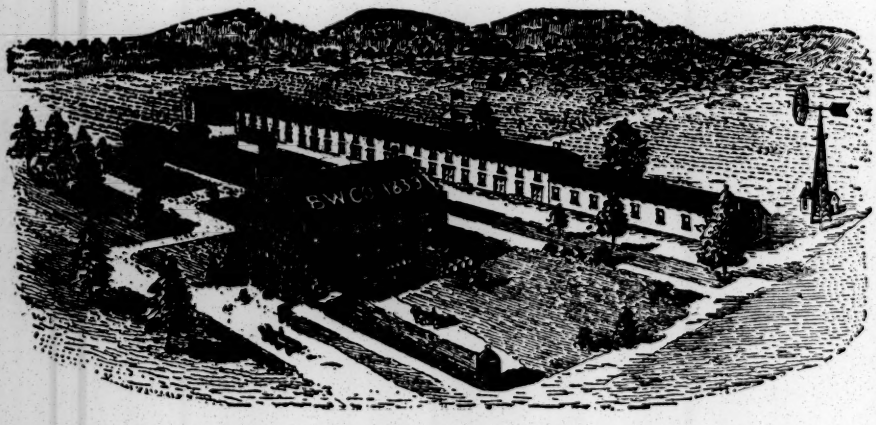

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FROM time to time the administrator of a priest's estate offers us a complete or substantially complete set of back volumes of the *Ecclesiastical Review*. At this writing there are available three such sets. Prospective purchasers of these back volumes are invited to write to the office of the *Review* concerning them.

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THE
ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IX.—(XCIX).—SEPTEMBER, 1938.—No. 3.

WHAT CAN WE DO TO LESSEN UNEMPLOYMENT.

Since this paper was written there has occurred a rise in the stock market and in employment. Whether this is due entirely to the added billions voted by Congress for relief, or partially to a new willingness of industrialists to go along with the government, is difficult to say. The point, however, to keep before our eyes now is that this upturn will end as the previous one ended last fall, unless we take measures to keep the economic machine running on its own power, without great pushes from the outside. Since the central purpose of this paper has been to suggest a practical way to make the machine run itself, it is as applicable now as before the recent upturn in business.

I. THE "WHAT" AND THE "HOW".

WHEN the plan proposed in the following pages was submitted to a prominent Catholic sociologist as a technique to be suggested only to Catholics he was most enthusiastic, but added that he thought it ought not to be limited to Catholics: it should be made national, because we Catholics are only one-sixth of the population, and furthermore, many persons would be prejudiced against the plan if it were proposed as something strictly Catholic. Though I am convinced that we Catholics alone could change the economic face of our country, it would unquestionably be better to get as many people as possible to take up the idea.

But even a desire to make the movement as widespread as possible does not prevent its being first proposed through THE ECCLESIASTICAL REVIEW to the Catholic bishops and priests for

their consideration. Our vast system of parishes and dioceses are ideal for putting this plan into effect, and our Catholic people trust the disinterestedness of their clergy. It is hoped that the idea here proposed will soon appear more fully developed in a small book.

Priests have every motive for trying to prevent economic distress that others have and many more. The spiritual welfare of the people is intimately bound up with their ability to live decently. Pope Pius XI is emphatic on this point when he states in *Quadragesimo Anno:* " . . . it may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely, their eternal salvation." The opinion of St. Thomas on this has become classic: " A certain amount of comfort is necessary for the practice of virtue."

It is true, of course, that some men and women were brought back to God by the hard knocks of the depression, but it is also true that some were led to abandon God in whole or in part for this same reason. And I wonder if those who came back to God because of adversity were not those who were rich before, and those who abandoned God were not those who have always been pinched by poverty. Everyone knows that if married people are in straitened circumstances, it is going to be very difficult for them to resist the advertisements for artificial birth control that glare from drugstore windows. And they know, too, that it is hard for a girl to live Christianly if she is faced with the alternative of vice or hunger. Then, too, we are not permitted to wink at injustice because some good may come from it.

Is there anything, however, that a priest can do besides preach the principles of justice and charity, which, alas, those who hold the reins are slow to put into practice? Yes, there is something practical that every priest can do to put the encyclicals into practice, to help his people to improve their economic status, to help ward off unemployment and thereby make it less hard for them to lead Christian lives. To see its significance it might be well to recall what was at the bottom of the 1929 depression, and indeed of every depression; for a cure must attack the cause.

In 1929 goods began to pile up in stores, warehouses, and factories, and consequently men were laid off work for one of two reasons: either, 1. our factories and farms were producing more goods than we could reasonably use; or, 2. our factories and farms were producing more than some people who needed the goods had money to buy. Which was it, more than we needed or more than some had money to buy?

Almost every priest knows from first hand experience that even in 1929, when we touched the all-time high of our prosperity, there were great segments of the nation destitute of the ordinary necessities of human existence. That some of these people were shiftless and indolent no one will deny, but the statement that most of them or a large part of them were, is contradicted by the uninterrupted stream of these workers going to and from factories, offices, and stores in the morning and evening.

If we are looking for something that seems more scientific and inclusive, we have the impartial report of the Brookings Institution of Washington, D. C.[1] The outcome of a gigantic survey to determine the causes of the depression, this report states that in 1929 six million families (not individuals), or about 21% of the population of the United States, were trying to scrape along on $1,000 a year or less; that another six million families were trying to exist on from $1,000 to $1,500 a year. With prices at the 1929 level, trying with these wages to feed, clothe, pay rent or taxes, doctor bills and the hundred other expenses incident to bringing up a family is not the stuff of which delicate humor is made.

Lack of purchasing power in the hands of great numbers of the people—about 42% of them—is the reason why goods began to pile up, and consequently why men and women were laid off work. When the first workers lost their jobs, they had to cut their buying to a minimum. This caused more goods to accumulate and more workers were laid off. These in turn bought only the bare necessaries, so still more goods accumulated and more men lost their jobs. And so on we went round in a

[1] Cf. "The Trouble with Capitalism is the Capitalists", *Fortune* magazine, November, 1935. Reprints of this valuable article can be obtained without cost from the Maurice and Laura Falk Foundations, Farmers Bank Building, Pittsburgh, Pa.

circle, at each complete turn getting worse, until the dark days of March, 1933, were reached.

If in 1929 the masses had money to buy, not foolish luxuries, but the accepted necessities of decent existence, there would have been no goods piling up in stores, warehouses, and factories, no mountainous farm surpluses, and consequently no laying off of men from work, and (other things being equal) no depression. Indeed, according to the Brookings Institution, " a 75% increase in production [over that of 1929] would be necessary in order to supply the entire population with the goods which the Department of Agriculture considers essential to a ' reasonable ' standard of living." Men and women would hardly have lost their jobs if there had been a demand like this.

If the above is a fact, and it is established beyond all doubt that it is, the way to keep men and women at work is to see that every worker receives a living wage; by which is understood a wage not only sufficient to provide a decent standard of living for a family, but sufficient to keep moving the goods produced. " Sufficient to keep moving the goods produced " must be included in the idea of a living wage, or the " decent standard of living " will not be assured. For if in the future factories and farms should produce more than is enough merely to provide a decent living for all, it will be necessary for people to have more buying power than is required to provide only this decent standard, or goods will accumulate, men will lose their jobs, a depression will be started, and again people will be half-starved. Of course, accumulation can be regulated by the cutting of work-hours, but who will advocate hour-cutting when people have only a bare sufficiency? Hour-cutting should come only when we as a whole have what we reasonably want. It so happens that at the present time a wage sufficient to provide a decent standard of living is also sufficient to keep goods moving. But when such a wage is not enough to keep goods moving, the wage must be raised to the point where it will be enough, or hours must be cut.

What is a living wage today?

In July, 1937, the poll of the American Institute of Public Opinion, which includes votes of members of every class of society—farmers and city-dwellers; lower-, middle-, and upper-income groups; skilled and unskilled workers, and professional

people—estimated the annual " decency " wage for a family of husband, wife, and two children at approximately $1,560; the annual " health and comfort " wage at $1,950. Taking into consideration the fact that if we as a people are not to go backward the average family must have more than two children and that prices, taking the average, are only slightly lower than they were last July, about $2,000 a year is not too high as an estimate for a living wage for mature men living in our large northern cities, and *perhaps* slightly less in small towns and in the Southern states. To confirm this we have the " minimum health and decency budget " prepared by the United States Bureau of Labor Statistics. To buy the things listed in this budget would cost a little above and a little below $2,000 a year, depending on the locality, according to the latest 1938 prices that I could find used in the computation.

About $2,000 a year, then, can reasonably be taken as a living wage for mature men at the present level of prices; for all mature men have a right to marry and found a family. Taking into account that it costs more to live alone than in a family and that young women must be neatly attired if they are going to get husbands in this twentieth century, about $1,200 a year seems to be a reasonable estimate of a living wage for women who must provide for themselves. (This estimate is corroborated by recent actual figures.[2] " After seven months' careful investigation of living costs in New York State, the Department of Labor of that state, through its division of women in industry, reports that a woman living with her family needs $1,078.95 a year for ' adequate maintenance and protection of health '. If she lives alone she needs $1,215.73 ". And the cost of living in New York is not higher than in other representative cities. If anything it tends to be lower.) These are approximations. It is useless and childish to demand a minutely exact and unanimously concurred in calculation, or a special calculation for every town and hamlet. Usually those who demand most vociferously these exact figures down to the last 25c are those who do not have to skimp and scrape.

[2] Reported in *Labor Notes*, January, 1938, p. 5. *Labor Notes* and *Economic Notes* are published monthly by Labor Research Association, 80 East 11th Street, New York City. Though the organization is communistic, its figures are generally quoted from governmental and business reports and are usually reliable.

Of course $2,000 is a *minimum annual* wage. Where possible there should be payment beyond this according to merit. The idea of a living wage includes, it goes without saying, decent hours and conditions. Raising wages to $2,000 a year would mean little if a man or woman were made to work 10 or 12 hours a day, or under unsanitary conditions or inhuman speed-up.

The fact that a living wage is based on the cost of living, on the price level, also hardly needs stressing. If prices of necessities go up, so must the living wage. If prices go down, so can the living wage. In increasing wages to $2,000 a year, therefore, prices must be kept about the same as they are to-day.

Can business as a whole pay a living wage?

Let us not theorize, but stick to hard facts and figures. Let us look at the balance sheets of many industries for the answer. There too often we seen enormous salaries and bonuses paid to the executives, fat dividends to the stockholders, and the most meagre wages to many workers. There is a company whose salesgirls are notoriously underpaid, yet it paid one stockholder about $1,380,000 in dividends during 1936. Another company known for its poor wages paid about $1,460,000 to a single stockholder during the same year.[3] Other examples with greater or lesser resemblances to these two could be cited. These companies can surely come closer to paying a living annual wage than they are paying now and not have to raise prices or force the executives to skimp.

One sometimes hears it said: " We cannot possibly pay what is considered a living wage. Our product brings only so much. A living wage to all our employes, plus other expenses, would actually exceed the total returns from our sales." The answer is: " You can pay at least closer to a living wage than you are paying. Your books show that. That is all that is asked. If business as a whole would pay as close to a living wage as it can, the increased buying-power of the workers would increase sales; so that business could gradually pay still more and more, until soon it would actually be able to pay the living wage to every worker."

Therefore: 1. what is needed to prevent goods from piling up in stores, warehouses, and factories and the consequent throwing

[3] *Economic Notes*, May, 1937, p. 6.

out of work of men and women is a wage of about $2,000 a year for mature men and about $1,200 for women, so that people can live decently and buy the goods that are produced; 2. many employers can pay this wage and many more can certainly pay closer to it than they are doing to-day, as their books show. Raising wages as much as each employer can, though it be short of $2,000 a year, will enlarge the purchasing power of the masses, increase business, and make further raises possible.

Above, " 1 " merely says what we need, and " 2 " that it is possible to fulfil this need, though in some cases only gradually. This is what is needed, but the *what* is not enough. Perhaps we have known this *what* for some time. The problem is *how* to procure this living wage. The *how* is often the hardest part of any task. All the giganic efforts of labor unions and those striving for wage and hour legislation have been to provide this *how*. But valiantly as they have striven and much as they have accomplished, they have been and are impeded at every step. Fortunately there are two other ways of supplying this *how*, both more directly under the control of the people, more speedy, more sure, and less liable to hindrance. They are Consumers Coöperatives which have done marvels for Sweden and many other countries and localities, and for the plan outlined here. The reader can learn about Consumers Coöperatives from many worthwhile books on the subject, and nothing need be said about them here. The plan here set forth does not require the capital outlay which Consumers Coöperatives do, nor does it require time and organization to make it effective. It can be put into practice at once—to-day.

The cue to how to get a living wage for all workers comes from something which we Catholics achieved a few years ago. At that time we became convinced that the low moral standards of the movies was an insult to God and a danger to our souls, especially to the souls of impressionable youth. Accordingly we presented our case to the movie producers and directors of Hollywood. No attention was paid to us. Pictures even became more offensive morally. We remonstrated again and again, but without avail. But one day under our leaders we stood up and declared our determination not to patronize immoral pictures—and we carried out our threat. Other clean-minded citizens, regardless of difference of creed, joined us.

Within a few weeks the movie industry was on its knees, asking us what it was that we had been asking for. We got what we wanted and will continue to get it as long as we use this weapon.

To get a living wage for workers, we can use this same means. First, we can buy only products made, from raw materials to finished article, by workers who are paid a living wage, or as close to it as the employer can pay, and have reasonable hours and conditions; and secondly, we can buy only at stores where workers enjoy these same wages, hours, and conditions. When employers who pay sweat-shop wages to all or some of their workers on the one hand, and, on the other, enormous salaries or bonuses to themselves or their executives, or dividends to stockholders—when these employers see that they cannot make any money at all unless they treat their workers decently, they will soon be very willing to pay a living wage or as close to it as they can. They will promptly realize that it is better to pay a living wage and make, say, $25,000 a year (where they used to make $75,000), than to refuse to pay it and making nothing at all. It is almost superfluous to say that there is no objection to an able man's receiving a good income, provided he pays his workers a living wage; there is serious objection to this: employer, executive, or stockholder, $75,000 a year; workers (men) $1,100 a year.

It should be noted well what is said: we can buy only goods made and sold by workers who are paid a living wage, or *as close to it as the employer can pay,* and who have reasonable working hours and conditions. This safeguards the little grocery store on the corner and all those employers who cannot without bankruptcy pay a full living wage or closer to it than they are now paying. To force these conscientious employers out of business would only deprive more workers of jobs and further shrink buying-power. Many of these employers cannot pay a living wage because of the unjust tactics, among which is low wages, of some unscrupulous employers. If after, say, a year or two allowed for readjustment, these employers are so inefficient that they cannot pay wages comparable to those paid by other companies, we feel justified in buying our goods elsewhere. To continue to buy from them would serve only to perpetuate inefficiency and sub-decency wages.

Of course it is idle for an employer to plead that he cannot pay a living wage or closer to it than he is doing at present, if he is paying huge salaries or bonuses to himself or his executives, or fat dividends to his stockholders. Since a practical norm must be set, let us be liberal, to avoid all bickering. It is hard to see how any employer or executive, and least of all any stockholder, can be justified in taking more than $20,000 to $25,000 a year from any one or group of businesses if the workers are not being paid a living wage. And it is hard to see how, if he is not paying a living wage, he can be justified in taking this much if the business does not require great acumen and application. A man hiring two mature men-clerks in his grocery store is hardly justified in paying them $1,200 a year, so that he can make $20,000 a year, or even $10,000. If a living wage is being paid to all workers, an employer, or executive (perhaps a stockholder), could be entitled to more, provided the wage paid to the workers is sufficient to keep the goods produced moving. Practically, this is equivalent to saying that the more wealth the workers help to create, the greater should be their share. Or to put it in yet another way, the worker should have a share in the profits, as the Pope says in *Quadragesimo Anno.*

The whole plan, then, for obtaining a living wage, and therefore for doing our part (as far as this paper is concerned) toward ending unemployment and depressions, putting this point of the Pope's encyclicals into practice, and bringing some kind of justice into our economic system, comes down to this: patronize those who are worthy of patronage—conscientious employers who are paying a living wage or as close to it as they can pay without bankruptcy. Obviously the purpose of this plan is not to harm the honest, conscientious employer, but to help him by buying only his goods. Unless we buy from the conscientious employer *and only from him,* we are dooming ourselves to gigantic periodic depressions with all the human sufferings and spiritual dangers they bring after them. Two examples will make this clearer.

Two stores start out side by side. One sells only goods made under decent wages, hours, and conditions, and pays its help a living wage or as close to a living wage as it can, etc. The other sells goods made under slave-wages, long hours, and in-

human conditions and underpays its own store workers etc. (any or all of these), though it could pay its workers better. The latter of course can and perhaps will undersell the conscientious employer, but still keep prices out of all proportion to his costs. If we buy from the inhuman employer, we will force the conscientious one either to cut wages, or sell goods made by sweat-shop labor (perhaps both), or else go out of business. And by forcing him to do any of these, we are cutting our own buying-power to the point where we cannot buy what is produced. Then follows accumulation of goods, laying off of workers, and the beginning of a slump. The average consumer, I am sure, scarcely realizes how thoroughly an unscrupulous employer can demoralize the market for conscientious employers; he scarcely realizes what his trading at sweat-shops involves. One inhuman employer can wreck the good intentions of a hundred conscientious ones, but only if we are insane enough to trade with him. Otherwise he is powerless. Such inhuman employers may be few, but they can do tremendous damage.

The second example is that of the employer who underpays his workers, works them long hours and under inhuman conditions of sanitation or speed-up (any or all of these), and still keeps prices as though he were paying a living wage—that is, his prices are on a level with those of conscientious employers. To patronize this kind of employer is, besides cutting our own buying-power in proportion to our trade with him, to tempt the honest one to adopt similar tactics, for naturally he thinks, " Why should I forego larger profits if people buy from the exploiter as readily as from the decent owner? I am not going to be the one who takes the " rap " while he is making money hand-over-fist. If they buy from such men they deserve to have their buying-power cut to smithereens! "

Such an irate employer is at least partly right. If we buy sweatshop goods or from sweat-shop stores when we can do otherwise, we ourselves are increasing unemployment and the danger of depressions. This of course does not relieve the employer of *his* moral obligation of paying a living wage.

The following is submitted as a sample of what can be done in every parish. The people in the parish are first educated by sermons, study clubs, and lectures to realize that if unemploy-

ment is to cease, all mature workers must get a wage sufficient to buy the products of factories and farms—about $2,000 a year for men and $1,200 for women, or as close to these as each company can pay. To make these wages actual they resolve individually to buy only from those stores and only those products made where the workers receive a living wage or as close to it as the company can pay. They gather information on the wages and the ability to pay of each store which they patronize and of the makers of goods (from peas to automobiles) that they are accustomed to buy. As the information is gathered, each one acts on it, patronizing only those stores and those brands of goods made where all the workers receive a living wage or as close to it as the company can pay. There is no need to wait until one has all the information before acting. This problem of getting information is dealt with in the following part where some of the difficulties standing in the way of the plan, their solutions, and some further considerations are proposed.

II. Difficulties and their Solutions.

In the first part of this article an effort has been made to establish these two points:

1. What is needed to lessen unemployment and, therefore, depressions is a living wage for all mature workers, i. e., about $2,000 a year for men and about $1,200 a year for women, or as close to these wages as the employer can pay.

2. How to obtain this living wage is by buying only at the stores and only those products made entirely where all mature workers are paid a living wage, or as close to it as the company can pay. A living wage includes reasonable hours and conditions, and reasonable conditions exclude inhuman speed-up.

It will be well now to look squarely in the face certain difficulties and see their solutions before putting this plan to work. The first obstacle: How are we going to find out which companies are paying a living wage or as close to it as they can?

If we really want something we generally find a way to get it. If we really want to find out which companies are paying a living wage, we usually come up with the information. Most of us moreover, already know pretty accurately what wages are being paid in our neighborhood stores, chain and privately

owned, and we know, too, whether or not the organization is making big money. But if we don't, we can get the information by asking for it, and to be sure that we get a truthful answer we might request an official sworn statement of annual wages to workers, salaries and bonuses to owners and executives, and dividends to stockholders. Or we can request that companies make public this information, say, as part of their advertisements. Always, as a pledge of honesty, company books must be open to inspection by competent authority. Only a dishonest company has reason to fear having its books examined. This is not impertinence. All of us are vitally concerned in the wages that are paid to workers. On them depend our own living. If an employer, local or distant, refuses to give this information and to allow his books to be examined, because "it's my own business," we can let it remain his own business and do our buying somewhere else.

Information on wages, hours, and conditions we can also seek from labor unions which are trying to organize the workers in the industry in question. Indeed, we can, by this plan, work hand in glove with honest unions in their just struggles for decent wages, reasonable hours and conditions, as the Pope wishes us to do.

We can to a great extent solve this difficulty of getting information by buying only goods which carry the union label and only at those stores where the workers are free to organize. The union label on products and union organization in stores are indications that the workers are getting decent pay, hours, and conditions. They are not, however, absolute guarantees of justice to the workers; for even unions, to keep members and their families from starving, are sometimes forced to accept wages, hours, and conditions that the consumer need not tolerate.

Of the ways of getting information, one of the simplest seems to be that which puts the burden where it belongs—on the one who is selling the goods, the employer—by demanding that he supply this information as part of his advertisements, if he advertises, and/or by a label on the product, or by a placard in his window if he is a storekeeper. All that need be guaranteed is that all mature male workers receive a yearly wage of at least $2,000, and female, of at least $1,200, and that both have reasonable hours and conditions. If the company is paying

as close to a living wage as it can, though unable to pay it fully, it can print on the label or placard the wage actually paid to workers, the guarantee that it cannot pay more at the present time and the assurance that its books are open to inspection by a representative to be chosen by us. Lying information will, I think, generally be discovered rather quickly. Three cars in the garage, a vacation in Europe or the Orient, or a winter in Florida casts suspicion on an employer who protests that he cannot pay his men and women workers more than $1,200 and $800 a year respectively.

In addition, information on wages, hours, and conditions in many companies can be obtained from the Labor Research Association, 80 E. 11th Street, New York City, at a cost commensurate with the investigation entailed. This association furnishes like information to labor unions and has much data on hand.

The second difficulty is the possibility of legal action against those who use this method of obtaining a living wage (the word "boycott" should never be used). This is, I believe, entirely eliminated by avoiding specific names and by avoiding *combinations* in restraint of trade. I have it from the dean of a large law school that there is no danger of getting into trouble with the law by publicly urging people not to trade at sweat-shops in general and to trade in general only with those who pay a living wage or as close to it as they can pay. Hence it is safe to say anything like this: "Trade only with those who pay a living wage, or as close to it as they can, and who offer decent hours and conditions"; "do not buy from sweat-shop, depression-making companies." Perhaps we can go further. But each priest can ascertain this for his State by consulting with a reliable lawyer. The principal point to hold onto here is that a priest can safely preach and teach publicly that people should stay away from sweat-shops and sweat-shop products and buy only from conscientious employers, and each individual can safely follow his advice. In short, until the counsel of an experienced lawyer is had for each locality, we should avoid combinations, naming names of sweat-shops and brands of goods to be shunned and of other shops and goods to be patronized.

It may be urged that the present time of stress and strain is inopportune for launching a movement like this. Isn't the

employer already overwhelmed with taxes without adding to his burden by such a plan as this? Why not leave the employer free to gather a little surplus together so that he can expand and thus create jobs for more men?

First, there is no question of adding higher wages to heavy taxes, but rather of abolishing taxes made necessary by relief, through giving people jobs and thus taking them off relief. And people *will* have jobs if they have enough money to buy the goods that is produced. Then too, if workers have sufficient buying power, business will increase and the employer and investor will be assured of returns commensurate with their ability and investment. But if the start is made from the other end—that of paying the worker as little as possible in order that employers, executives, and stockholders may get big returns—the workers, the only ones who can keep business going, cannot buy the goods produced, accumulation follows, the worker loses his job, is forced on relief, skyward go taxes on the employer to pay for this relief and at a time when he is least able to bear taxation, because he cannot sell his goods as well as in normal times, and everyone suffers.

Secondly, in answer to the question: "Why not leave the employer free to gather a little surplus together so that he can expand and thus create jobs for more men?" I answer: What is the use of expanding if we are unable to absorb the products that are now being made, and the recession of last fall proves clearly that we are not able to absorb them? Last fall we had a recession because goods accumulated, and goods accumulated because people in general had not enough money to buy them. The same old story. To expect that the workers given jobs by the contemplated expansion will buy up the previous surplus and all that they themselves will make is sheer inability or unwillingness to face facts.

It is to be expected that some people will be angered by this plan for obtaining a living wage, but it is difficult to see how, if they know the problem, they could be any but those who are interested in perpetuating injustice. It is not difficult to see why a sweat-shop employer should object to it. But if we are going to stop our fight for justice because vociferous unjust people will be angered, we may as well give up the fight altogether. Much of this opposition, however, can be avoided by

a tactful approach. There should be no bludgeoning. If people are made to see that elementary justice, humanness, common sense, and good business prompt them to use this means to get a living wage, the sweat-shop operators will stand alone in their opposition. Furthermore let us be thoroughly honest with ourselves. If we persist in buying sweat-shop goods and at sweat-shop stores we are at least partly responsible for unemployment and depressions, though this of course does not relieve the employer of the moral obligation of paying a living wage when he is able to.

Here are some social and economic atrocities which we have encouraged in the last few years by buying sweat-shop goods or at sweat-shop stores. For sewing seams on baby dresses, hemming the skirts, and making button holes a girl and her mother got 20c a dozen dresses. They retailed at $1.19 each. A spice company cuts its wages to $2.50 a week. A shirt-maker paid three-quarters of a cent per dozen shirts for the making of button holes. A toy factory paid $2.00 per week. Tobacco stemmers got 8c an hour. A mother and her two boys had a combined income of 15c an hour. A fifteen-year-old girl made $4.93 cents for two weeks of piecework. A mother and her seventeen-year-old daughter had combined earnings of $7 per week. One branch of a national concern cut its stenographers 25%, though its business was better than ever. A large department store took on girls at $7 and $8 a week to replace girls getting $15 a week, who were let out.[4] In New Jersey 34,000 women and children averaged less than $5 a week (report of 3 December 1937).[5] These are not exceptional cases. I could go on with similar examples for pages. Is it any mystery why goods accumulate, why men and women lose their jobs, why we are almost continually sliding into or climbing out of a severe depression, when we buy from those who are responsible for conditions like the above?

Nothing has been said in these pages directly about aiding that large, necessary, and deserving class—the farmer. Our only

[4] Taken passim from "Carpetbaggers of Industry," by Thomas L. Stokes; from "Three Cents an Hour," by Myrl Cowdrick of the Pennsylvania Department of Labor; and from "The Human Price of a Bargain," by Mildred Adams in the *Delineator*, March, 1933.

[5] Reported in *Labor Notes*, January, 1938, p. 5.

concern in this discussion, therefore, may seem to be the city and town worker, and this plan seems at first sight to have no significance for the rural pastor. That is not true. The welfare of the farmer depends very intimately on the welfare of the industrial worker, for it is the worker who buys by far the greater part of the produce raised by the farmer. If all industrial workers could buy the food they and their families should have, there would be no mountainous surpluses of farm products: hence honest prices and reasonable income for the farmer. This is not guesswork or wishful thinking. Reliable figures show that people having incomes of $3,000 a year spend twice as much for food as those getting only $1,000 a year. Attorney General Robert H. Jackson said in a speech before the National Farm Bureau Federation, 13 December, 1937: "The struggle of labor for an adequate minimum wage is a struggle for enough purchasing power to buy your products." This plan to procure a living wage then, is of as much concern to farmers as it is to industrial workers. Farmers will act wisely, therefore, when they plan to buy anything from a giant combine to tenpenny nails to be sure that all the workers involved in the making and selling of these are paid a living wage or as close to it as is possible, and have decent working hours and conditions. To neglect to be guided by this yardstick is simply to harm themselves.

Perhaps our greatest difficulty will be in convincing ourselves that buying only from conscientious employers is an effective way of establishing a living wage. But through it we got cleaner movies, and through it we can get closer to a living wage than we are now getting, can keep goods from piling up, and thus be doing the biggest part of the job of preventing unemployment, deep, recurring depressions, and all the needless semi-starvation and mental suffering these involve. The inhuman employer cannot resist this method. He may be able to fire a worker who attempts to form a union, and he may get away with it despite the National Labor Relations Board; he may be able to starve out his striking workers, to bring in strike-breakers, or not be above hiring thugs and gangsters, and thus defeat the workers' just demands for a living wage. But if people stop buying his products, he stands impotent, shorn of all

his arrogance, with nothing left him but to pay his workers a living wage or as close to it as he can, or close up.

Speaking of sweat-shops in the New England States, a commissioner of labor had this to say: " There is only one group that has the power to stop the sweat-shop in New England and that is the women of New England. The moment they get together and refuse to buy sweat-shop products, the sweat-shop will be wiped out." What is true of New England is true of every locality and section of the country, and is true of the whole country, and of the whole world. The Catholic Archbishop of Birmingham, England, the Most Rev. Thomas Williams some months ago hinted at this same idea as a method of forcing Catholic employers to pay a living wage when he said, " If we had a list of Catholic firms who guarantee that everyone of their employes receives a living wage, sufficient for the support of himself and his family, it would be a good beginning." Then he added, " Of course the firm would allow its books to be examined by competent authority to prove to the world that it really is paying a living wage." [6]

If necessary, it is better to pay a penny more for this and two cents more for that by trading where a living wage is paid, than to save a penny on this and two cents on that by trading where slave-wages are paid, for slave-wages helped bring on the 1929 depression, the " recession " of last fall, and will pave the way for another depression which will deprive many men and women of their jobs and lower all wages and living standards. However, it should not be necessary for the companies which are making big profits and paying huge salaries and bonuses to executives and dividends to stockholders to boost prices. If some of these companies do boost prices without necessity, we can patronize those who don't. For if prices in general go up, the cost of living goes up and no one gets anywhere. A worker can buy no more with $2,000 a year if the prices are doubled, than he could with $1,000 a year with the prices at the old level.

Another objection is that all will not coöperate, so what is the use of beginning. Of course the ideal would be 100% coöperation of those who do not gain by injustice; but even the smallest

[6] *America*, 30 October, 1937, p. 84.

number will have its beneficial effect. Indeed, anything will be better than the present condition where we generally buy from the fair and the unfair without discrimination, or perhaps with unconscious discrimination in favor of the unfair employer. Only a few buying from those who deserve to be patronized will raise the buying power of those who do most of the buying in this and every other country, the workers and their families, in proportion. Every single individual who adopts this plan counts, even in his or her smallest purchases. In addition, from each of these, others will take up the idea when they understand that buying sweat-shop goods and at sweat-shop stores means that they are increasing unemployment, perhaps jeopardizing their own jobs, and helping to make a depression.

No pretence is made in these pages that raising wages is the final solution to the complex social and economic problem. But in our industrial system raising wages is fundamental, pivotal, without which any and every other plan can do little good. Hence we can all coöperate in this plan, no matter how we may differ on other points of economic reconstruction. Whether a man or a woman believes or does not believe that the money system needs revision; whether he or she believes or does not believe in a back-to-the-land movement, he or she can coöperate in this plan, for in any system the people must have enough money to buy the things produced or there will be accumulation, unemployment, and a collapse. Since a living wage is fundamental, it should be first on the program of things to be done. One thing at a time, and first things first. Whatever else is afterward seen to be necessary can be got by essentially the same method as advocated here for getting a living wage—by really wanting it, by demanding it, by going out and getting it, instead of just talking and sitting at home wringing our hands. A living wage, moreover, is the bridge whereby the worker can arrive at some moderate ownership, which the Pope and all sound economists have been insisting on.

In putting this plan into operation, it is essential that we avoid all fanaticism. There should be no bitterness. It is at least partly our own fault—yours and mine—that closer to a living wage has not been paid, for we have been encouraging the unscrupulous, depression-making employer by buying his sweat-shop products or at his sweat-shop store. Let us be calm

and cool, but firm and uncompromising, denying no employer or worker a fair hearing, but never hesitating once we know that an employer can, but will not, pay a living wage or closer to a living wage than he is paying at present.

If one fact has been proved by the depression, it is that the people of a nation (in some respects, the people of the world) depend on one another, that practically none can be secure if whole sections of the populace are insecure, are not receiving a living wage. If the worker is not receiving a living wage, how can he buy what he ought from his grocer? And if the grocer does not sell a sufficient quantity of goods, how can he buy what the farmer has to sell, and how can he pay the doctor? And if the farmer and doctor (and dentist and lawyer) are not paid sufficiently, how can they buy the products made by the worker? Mr. A. owns a building materials company. But how can he sell building material if the people who sorely need houses have not enough money to build them? It has been proved that the few who have had reasonable incomes in the past cannot keep business moving. Or how can the priest exist if his people cannot put anything into the collection box on Sunday morning? Or how can our parish schools be operated, if the fathers of the students don't get enough wages to support the schools? How indeed can the state run its schools, if the people haven't enough money left after paying for absolute necessities to pay their taxes?

A nation is indeed like one body. If a notable section of the people are trodden down so that they cannot live decently, it is as though a foot or a hand of a person were diseased or paralyzed or cut off, and the whole body suffers.

Up to this time the attitude of most Americans has been, "Every man for himself, and the devil take the hindmost" —the great economic heresy when understood to mean: I don't care whether or not other people can earn a decent living; let them take care of themselves. Expressed in concrete instances this heresy says, "The hoot with who pays a living wage. I go wherever I can get the lowest price." Little do people realize that this attitude carried into practice will result in hardship for themselves and unemployment for many within a comparatively short time. Besides, life should not be a mere contest to see

who can cheat, outwit, beat the other fellow the most, hoping that somehow a just balance and a smoothly running economic system will emerge in the end. Justice must be the starting-point. There will still be plenty of room for healthy, stimulating competition and reward according to merit.

We have talked and pleaded for a living wage until we are blue in the face and have attained very little, as is proved by the deepening " recession " we are now in. The time has come to *do* something, to join action to our preaching, prayers, and sacrifices, as Pius XI has asked us to do.

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"VOCAL RECITATION" AND "INNER SPEECH".

I.

IT IS commonly held that for the private recitation of the Divine Office it is necessary and sufficient to form the words with the organs of speech; and this, it is said, means that the words must be articulated with the tongue and lips and uttered externally. It is a probable opinion that the reciter is not obliged to "hear himself". Génicot [1] expresses the position very clearly: "Non sufficit ut solis oculis vel mente Breviarium legatur, sed oportet ut motu linguae et labiorum vox aliqua saltem tenuis formetur". Vermeersch seems to be expressing the same view when he writes: [2] "Recitatio vocalis: Ad substantiam pertinet ut voces formentur, quod quemdam flatum saltem tenuissimum supponit: vox per se audibilis est." Similarly Ballerini-Palmieri [3] require "pronuntiatio vocalis exterior."

On the ground of external authority this view is now hardly challengeable; for it is held by the vast majority of the "probati auctores". There appears, however, to be at least one exception. McHugh and Callan apparently require less; they write: [4] "vocally, that is, the words must be consciously formed by the lips, mouth *or* tongue".[5] Now, there is this remarkable about the common opinion, that there seems to be no strong internal reason why this particular interpretation of the Church's law should be so privileged. And, further, there seems to be a wide gap between this common view and both the wording of the ecclesiastical precept and the nature of the Office as liturgical prayer. The sole authentic document imposing the Church's discipline in this matter is the present Code of Canon Law. There it is simply prescribed that the Office be "recited" "integre".[6] No light is thrown on the meaning of "recitation"; it is not even said that the recitation must be vocal. The final phrase,[7] "secundum proprios et liturgicos libros," seems to refer only to the composition of the Office,

[1] II 57. N. B. Where the work of an author is not named the reference is to his work on Moral Theology. Arabic numerals refer to the paragraph or section unless otherwise stated.

[2] III, 39.

[3] IV, 227-8, ed. 1893.

[4] II 2600.

[5] My italics.

[6] Cf., e. g., cann. 135, 610 § 3, 1475.

[7] Can. 135.

the matter to be recited: that is, one must follow the prescribed text, the Roman Breviary. Nor is light thrown on the present Code by the Church's previous legislation. This was contained in the precept of Innocent III, which was incorporated in the Decretals of Gregory IX [8] and so, by the Constitution of *Rex Pacificus* (5 Sept. 1234) became the public and universal law of the Church. This precept, however, though sometimes quoted apparently to prove the obligation of externally perceptible recitation, reads simply: " ut divinum Officium nocturnum pariter et diurnum quantum eis Deus dederit studiose celebrent pariter et devote ".

It is the aim of the first part of this paper to show that the common opinion is subject to difficulties, both practical and theoretical, which have not been sufficiently recognized, and of the second part to show that a theory based on internal reasons, i. e. merely on the ecclesiastical precept and on the nature of the Office, would demand considerably less than is at present required. It will also be argued that the theory here put forward, with all reserve, for the consideration of theologians and those competent to judge, was, though at variance with the conclusions of almost, if not quite, all moral theologians and canonists, not rejected by them, and is actually evinced by fidelity to their principles.

It will be convenient to start from a short article, " Vocal Recitation of the Office ", by the Rev. Dr. Butterfield, which appeared in the (English) *Clergy Review* of March 1932 (p. 225). The question had been asked: " Some priests have the habit of making a kind of sibilant hiss whenever they say Office. They urge in defence of this practice that the recitation of the Office must be vocal. Is it necessary to make this noise? If not, what must we do to fulfil the obligation of ' vocal ' recitation in saying Office? " Dr. Butterfield began his brief and admirably clear reply with a remark which is worth quoting here: " The true nature of this vocal recitation has never hitherto, as far as we know, been satisfactorily explained by our theologians—they either disagree among themselves or they speak so vaguely, so confusedly, that no certain conclusion can be drawn from them." Dr. Butterfield then proceeds to discuss

[8] C. 9, de celeb. Miss. III, 41. Ed. Lyons, 1606, p. 1377.

the question whether we are bound to hear ourselves, a question around which, as he observes, a barren controversy has raged. He proposes a line of argument "virtually contained in the writings of Suarez and of St. Alphonsus," "which seems to end the controversy and lead to certainty": i. e. "vocal recitation is not commanded on account of God or on account of ourselves, but on account of others. We are commanded to make some sort of social expression of our mind. Will not this be done if with our lips and tongue we form the words and thus by the slightest expulsion of air cause a sound—a sound which will be *per se* or of its essence audible? . . . There is no need to irritate our neighbor in the manner indicated by our correspondent."

But there are at least three difficulties here.

1. The practical one that the formation of the words with the lips and tongue, combined with the expulsion of air, will very easily in practice cause a hissing sound, as, indeed, St. Alphonsus and many of the Latin writers—for it is really the common opinion that Dr. Butterfield is here expressing and defending—require as a natural consequence of correct recitation.[9] Consequently the victimization of, or by, neighbors is not safely precluded.

2. The authority of Suarez cannot be invoked for this view, either in principle or in effect. If, as Dr. Butterfield is "inclined to agree" with Ballerini-Palmieri,[10] Suarez is really in substantial agreement with St. Alphonsus, this is not because, as Dr. Butterfield thinks, Suarez's view is less exacting than St. Alphonsus thought it to be, but because St. Alphonsus's discussion of the subject is so confused and contradictory (as Ballerini-Palmieri notes),[11] that his opinion might conceivably be invoked to lend authority to almost any theory.

The confusion seems to be due to the fact that "*per se* audible" may mean at least two different things. It may mean (a) that there is a noise going on which a person with normal hearing could (and therefore, if he were present, *would*) hear in ordinarily favorable conditons. We might then say of the same

[9] E. g. Wouters, I, 1191: "quo facto, necessario aliquis sonitus producitur"; cf. St. Alphonsus, Lib. 5, cap. 2, n. 163 (ed. Mechlin 1862 p. 101), Noldin, II, 754.

[10] IV, 228.

[11] L. c.

noise that it was " *per accidens* inaudible " (and *de facto* unheard) if there was no person in fact present with normal hearing, or if the noise was drowned by a louder noise. In this sense " per accidens " means " owing to circumstances not connected with the noise itself "; and to call a noise " *per se* audible " means that there is nothing wrong with the *noise,* that it is a perfectly good noise, and will be actually heard in suitable conditions. And this is the sense in which Suarez uses the distinction.

Or (b) to say that a noise is " *per se* audible " may mean simply that it is, " in principle," a noise, although a very faint one. Although it cannot be heard even in suitable conditions, it has everything necessary for being heard except that it is not loud enough. Vibrations of a specific kind are being set up in the air. It is the right *sort* of event; but it is very deficient in intensity. And this seems to be the sense in which Dr. Butterfield uses the phrase.

But it is doubtful if this is a legitimate sense. For it seems reasonable to hold that a degree of intensity sufficient for being heard at least in optimum conditions is of the essence of a sound. We would not ordinarily say: " Well, there *may* have been a noise, but it wasn't audible," unless all we meant was that owing to some extrinsic circumstance (e. g., an artillery barrage going on at the time), which would have prevented us from hearing another noise if there had been one, we didn't know.

In any case Suarez's authority cannot be invoked for this theory. The nature of Suarez's view is so plain as not to admit of discussion. Suarez entitles the relevant section,[12] " Necesse est ut qui recitat se saltem ipsum audiat." He proceeds first to reject the view that the reciter must be heard by bystanders: " id enim ", as he comments, " per accidens est "—depending, presumably, on the *distance.* He next explicitly requires that the reciter shall at least hear himself, adding: " vix potest formari vox quae ab ipso loquente audiri non possit, seclusis impedimentis quae erunt per accidens ". Presumably it is on this last phrase and on the later qualification, " per se loquendo," that Dr. Butterfield bases his appeal to Suarez. But it is quite

[12] de Relig., tr. 4, lib. 4, cap. 7, n. 6.

clear from the context that Suarez only means to rule out as irrelevant the effect of circumstances extrinsic to the actual utterance; it would be absurd, e. g., to demand that a deaf person should hear himself reciting.

3. Dr. Butterfield's position is open to another objection. For it is *not* "clear that vocal recitation is commanded on account of others". But this point will be more conveniently dealt with later.

II. Inner Speech.

It is a delicate matter to advance anything like a new interpretation of ecclesiastical legislation. The edge, however, may be taken from novelty (a) if the interpretation proposed is in perfect accord with the wording of the law both in its present form and in pre-Code legislation; (b) if there has been considerable confusion and disagreement among theologians about the point at issue and if the prevalent opinion has not been altogether successful in shaking itself free of theoretical and practical difficulties; (c) if the common opinion can be undermined precisely by the principles by which its exponents have sought to defend it; and (d) if "inner speech" fulfils the requirements of the nature of the Divine Office, i. e. public vocal prayer.[13]

Nothing more needs to be said precisely about (a), though other documents will be discussed later. (b) can hardly be denied; it has been already touched on, and it will receive further incidental illustration in what follows. Light will also be thrown on (c) and (d), it is hoped, in the course of this article.

"Inner speech" is that minimal innervation of the vocal organs and their muscles which occurs when we really "say" a prayer "to ourselves" (i. e. internally), or when we read, provided that we read verbally instead of "skimming" or "taking in the sense at a glance". Anyone can detect the presence of inner speech in himself by introspection,[14] the more easily the more accustomed he is to introspection. It seems clear, for instance, that inner speech is present if, when you recite, say, the "Credo" interiorly, you can stop between

[13] Wernz, *Ius Decretalium*, III, 2, tit. XXI, n. 560.

[14] I use this word in a wide sense. Strictly, no doubt, it should be confined to acts of attending to one's mind or its states.

syllables, linger on vowels, consonants, and syllables, or if, besides imaginatively hearing the words, you have, when you advert to it, a " feel ", a direct kinaesthetic apprehension, of the words.

It may be objected that one is really mistaking auditory and other imagery, particularly motor, for actual motorization of the vocal muscles. But against this is the fact that so strong is the tendency for imagery to overflow into incipient or minimal action that auditory-motor imagery almost inevitably causes inner speech. Psychologists have verified this general tendency frequently by experiments. It has been found, e. g., that if you ask a man to hold a weight suspended by a string over a glass tumbler and tell him to imagine the weight swinging very gently just around the inside of the tumbler, but on no account actually to move his hand, even slightly, quite soon you will see the weight beginning to rotate. The movement of the hand, which in itself was so slight that it would have been imperceptible to the eye, has been magnified to appearance by its transmission to the end of the string rigidified by the weight. A similar instance of this general tendency, familiar to everyone, (though in this case the result is due to visual *sensation* combined with interest) is the impulse, which often passes into marked overt action, to raise the leg when looking on at someone attempting a difficult high jump. Moreover, mere imagery seems an inadequate explanation of some at least of the phenomena connected with inner speech; and some people (those who are pronounced motors) can reject this suggestion on the direct evidence of introspection. Others will perhaps satisfy themselves on the point by " saying to themselves," preferably with the head down, certain specially chosen words or phrases: e. g. " bubble," " mumble," " little," " average duration," " comprehension of the material read ". It will, perhaps, prove helpful to some to say a word, e. g. " aliter," slowly, syllable by syllable, first aloud and then interiorly with the lips closed. Or again a person who claims that he reads normally without inner speech should be able to read fairly easily (silently, of course) while whistling or reciting the alphabet aloud. On the other hand, if this feat presents considerable, even initial, difficulty to a given person there is a strong presumption that normally his reading is accompanied by inner speech.

Other facts of common experience witness, directly or indirectly, to the reality of inner speech. Its presence seems to be detected when one is saying the Rosary, without anything in the way of whispering, and yet one suddenly finds that one has got to the end of a decade when one has been distracted. For how has one got to the end of the decade, and especially how does one *know* that one has got there, unless, while one's thoughts were elsewhere, one has been automatically vocalizing the words in a way which differs from the vocalization involved in speaking aloud only in that the first vocalization is produced by muscular innervation much slighter in *degree* and is not accompanied by any kind of externally audible sound? The proximate answer, that one's fingers moved along the beads, is clearly not a sufficient one. For what determined one to pass from one bead to the next? In the same way, if one has been surprised by distractions when reading, one may finally cease reading altogether, wholly absorbed in one's thoughts, and yet, when one returns again to earth, be able to find the place one had actually, without conscious attention, reached in one's book. This ability seems to be due to the traces of the final phrases lingering in the organs of articulation.

Again, it is because (truly verbal) reading is accompanied by images of articulation and by actual minimal movements that, as literary critics have sometimes remarked,[15] one can appreciate the formal structure of a poem without reading it aloud. Indeed many people can apparently achieve a greater delicacy and discrimination in the appreciation of the sound-value, "feel" and "weight" of words while reading silently than by reading aloud. G. M. Hopkins may have been thinking of inner speech (though not stating it adequately) when he wrote to Bridges:[16] "Indeed, when, on someone returning me the *Eurydice*, I opened and read some lines, reading, as one commonly reads whether prose or verse, with the eyes, so to say, only, it struck me aghast with a kind of raw nakedness and unmitigated violence I was unprepared for: but take breath and read it with the ears, as I always wish to be read, and my verse becomes all right."

[15] Cf. I. A. Richard's *Principles of Literary Criticism*, ch. xvi.

[16] *The Letters of Gerard Manley Hopkins to Robert Bridges*, p. 79 (edited by C. C. Abbott, Oxford Univ. Press, 1935).

Psychologists have for some time been interested in the phenomena and implications of inner speech. Curtis recorded the movements of the larynx during silent reading by means of a tambour pressed against it, and found that movements of the vocal chords habitually accompanied reading. According to Miss M. D. Vernon: [17] "There seems to be little doubt that inner speech of some kind always occurs."

One last test may be mentioned, before leaving this subject, which may enable some readers to decide whether inner speech occurs in their own case. How do they deal with dialect, when they meet it in reading, e. g. the Scots of Stevenson or of Burns? And similarly, are they thrown out of their stride when characters in novels emit noises they (the readers) could not easily produce themselves—e. g. the periodic "humph" of Hilton's *Mr. Chips* or Mr. Tarvin's "Chumba" in *The Good Companions*?

Now, if we examine the obligation of "recitation" of the Office in the light simply of official documents and of the nature of the prayer itself, we shall, I think, find that, if we could weight reasons instead of counting opinions, we should judge that the precept is satisfied by reading the Office with inner speech—that is, reading it as most people normally read.

The Office is vocal prayer. Now, we normally mean by vocal prayer, not praying aloud or in any externally perceptible manner, but praying with and through words, whether we make up the words as we go along or repeat a set form of words by heart or from a book. We think, e. g., that we are praying vocally when we "say" the Our Father even "to ourselves". Vocal prayer is opposed to "mental" prayer in its various forms —meditation on spiritual principles, imaginatively watching and reflecting on the scenes, actors, and events of the Gospels, wordless colloquies, or the "gaze of the heart," etc. Now, many authoritative writers on the Office [18] seem to assume as self-evident that "recitatio vocalis" must involve a "vox". But it is very far from evident that vocal prayer in general involves a voice. As far as meaning goes, "vocal" in this sense seems

[17] *The Experimental Study of Reading*, p. 57.

[18] Cf., e. g. Génicot, II, 57; Vermeersch, III, 39. By "voice" in the text I here mean, not articulation (which is included in inner speech), but overt utterance with a "flatus vocis".

to be derived from the plural " voces," " words," " talk," " sentences "—rather than from the singular " vox," or " voice."

The Office is also " public " prayer. What does this mean and imply? This is the crux of the whole matter. The notions involved are very clearly presented by Wernz, and for this reason as well as on account of Wernz's eminent authority as a canonist, the relevant passage [19] is worth quoting in full: " Oratio *vocalis* denuo subdividitur in *privatam* et *publicam* sive liturgicam. Non raro huiusmodi divisio accipitur sensu lato, quo oratio publica secundum mere extrinsicam et accidentariam denominationem significat omnem orationem extraliturgicam, quae fit in *loco publico* . . . praesertim a multis ad instar *unius* coetus, ita ut ab omnibus aliis percipi possit; vicissim recitatio officii divini facta a sacerdote, quae in se est oratio stricte *publica*, dicitur *privata*, si fiat extra *chorum* publicum vel communitatem. . . . Sensu stricto oratio *publica* est illa, quae fit a persona, quam *Ecclesia suo nomine* et iuxta *formam verborum* a se praescriptam ad orandum deputavit; *privata* vero audit, quam unusquisque fidelis sua auctoritate sive *suo* privato nomine Deo offert."

Thus Wernz distinguishes two meanings of " public ":—

A. In the *strict* sense: prayer by a person deputed by the Church to pray in her name.

B. In a wide and secondary sense: prayer offered by a body of people in a public place and in a conspicuous manner.

For convenience' sake I shall refer to these manners of prayer as (A) and (B) respectively.

Wernz [20] defines the Office as vocal public prayer, " quae nomine Ecclesiae . . . publice in choro vel privatim a clericis et religiosis Deo offertur ".

According to Wernz, therefore, the Office is always public (A) prayer, but not always public (B) prayer. And according to Wernz it is public (B), not public (A), prayer that must be externally perceptible. Now this distinction seems to suggest the lines of a possible answer to those who appeal to St. Thomas [21] to prove that the recitation of the Office must be externally perceptible. St. Thomas defines " publica seu com-

[19] Op. cit., 1. c., n. 559.

[20] Ibid., n. 560.

[21] IIa IIae, 83, 12.

munis " prayer in the sense of Wernz's public (A) prayer, but argues: " oportet quod talis oratio innotescat toti populo pro quo offertur . . . Rationabiliter institutum est ut ministri Ecclesiae . . . etiam alta voce pronuntient, ut ad notitiam omnium possint pervenire." But here St. Thomas is clearly *thinking* of prayer which is public in *both* senses. And if we draw Wernz's distinction, and consider recitation which is public (A) but private (B)—such as is the recitation of the Breviary—we shall still demand that such prayer be vocal and according to a set form of words, because the Church never allows prayer in her name without ensuring that it is also according to her mind; but need we insist on externally perceptible (even " in principle ") pronunciation when the *end* for which St. Thomas requires this (" ut ad notitiam omnium . . . ") is no longer intended? It is a reasonable assumption that when the Church allows the recitation to be private (B), she *ipso facto* dispenses from all that is incidental, and peculiar, to public (B) prayer.

Similarly, when Dr. Butterfield says that the Office is social prayer, " social " may be equivalent to either or both of the two senses of " public ". But public (A) prayer only requires that a *form of words* be adhered to, not necessarily that it be uttered overtly; and when public (B) prayer is dispensed, why demand in its name that a vestigial externality be retained? And if you do, why stop there?

Wernz [22] considers that public [even (A)] prayer is always vocal (and this for him seems to imply overt utterances), *and* " in forma ab Ecclesia praescripta ". But his second requirement here seems to be the best commentary on the first; the second requirement is clearly essential; but the first is essential only as the medium through which the second is realized—i. e. *verbal* prayer, not overt utterance, is required. This is to say that Wernz does not seem to have drawn the obvious conclusion from his distinction between the two senses of " public ".

Nor if we stress the " social " aspect of public prayer shall we reach a different conclusion. For if we prescind from accidental circumstances which may accompany social prayer—a multitude praying aloud together, etc.—and consider only its essence, i. e. praying, as every Christian always prays, as a mem-

[22] Ibid., n. 559.

ber of a community, as one with the one Mystical Body of Christ, then social prayer, as such, may even be mental.

Suarez's treatment of the whole question of public prayer, which is the classical one and on which Wernz's authoritative discussion is largely based, cannot be passed over. Suarez explains [23] that the Office recited by one bound to its recitation is always "oratio per se publica", but that "respectu aliorum" it may be public or private. Unfortunately, the implications of this distinction seem to be sometimes forgotten by Suarez when he comes to deal with particular questions. The fact that part, at least, of his concern was to defend the practice of public (B) prayer, especially the chanting of the Office against the criticisms of Wyclif and the Waldenses, perhaps led him to adopt a more extreme view than he might have held had he approached the question from some other angle.

Suarez insists that public, even (A) prayer must always be uttered overtly; he advances four main arguments: [24]

1. Such, he says, is the precept of the Church. But neither Suarez's first chapter, to which he refers us, nor the documents in the Decretals of Gregory IX and the Clementines [25] which he cites, bear out this assertion. The first of these documents has already been quoted: it enjoins simply that "studiose celebrant pariter et devote". In the "Extravagantes" of Clement we find much interesting information about contemporary clerical misdemeanors. The monks and canons are rebuked for coming to choir late and leaving early, for frivolous conversation during choir, for taking in with them their hawks and hounds, and for dancing in the graveyards. But we learn nothing about the obligation of private recitation. For the whole "titulus" is concerned with the celebration of the Canonical Hours in cathedrals and churches.

2. Suarez's second argument is that the Mystical Body, the Church, is formally visible and sensible, and therefore its official prayer must be sensible. This seems to be no more than an argument "convenientiae". It is the kind of argument we

[23] De Relig. tr. 4 lib. 4 cap. 7 n. 1, ad fin. For Suarez's whole view see especially chs. 7 & 1 ibid.

[24] Ibid. c. 7, n. 2.

[25] C. 1 de celeb. Miss., III, 14 in Clem. (p. 235 in the Lyons ed., 1606, of *Decretalium Lib. VI etc.*)

use against Protestants to justify external large-scale acts of homage: we say that it is, indeed, true that greatest dignity atttaches to man's soul, but that man is body *and* soul, and that it is natural and fitting that he should enlist *all* his faculties and impulses, the whole of his nature, in the worship of God. We vindicate the Church's immemorial practice, arguing that it is most fitting that the senses should join in glorifying Him who made Heaven *and earth,* that every beauty and value should subserve His praise " whose beauty is past change," that the Church in her liturgy should omit no circumstance of solemnity or splendor, that she should burn before Christ's altar the frankincense which the Kings once brought to His crib, that with processions and music she adore His presence, that in cathedral and abbey His praises be intoned.

It is most fitting; but is it *always necessary?* It is the praise of the heart, adoration in the spirit, that is *indispensable.* And " non omnia possumus omnes ". The Mystical Body, the Kingdom of God, on earth, is essentially and primarily interior. Though its external aspect is also essential to it, its life, its end, its means, its gifts are primarily interior, spiritual, though they may be sometimes conditioned by external signs.

Here, therefore, Suarez succeeds admirably in justifying the Church's practice of sometimes praying publicly in both senses. But he seems to be forgetting his own earlier statement that " oratio per se publica " *can* " *respectu aliorum* fieri privatim ". And when recitation is in fact private (B), why, when the heart and purpose of externality is in any case foregone, keep its pathetic and undignified vestiges? [26]

3-4. Suarez advances two more, interconnected, arguments. The third is briefly stated: " Ecclesia non iudicat de interioribus actibus animae, quia illos non cognoscit; ergo nec communiter orare potest nisi per signa quae huic corpori Ecclesiae possint esse nota."

Presumably " communiter " here means " officially " or " as a body ". The argument is not, apparently, based on any alleged analogy between judging and praying; for it is hard to see any relevant parity between judging and praying. The reasoning, therefore, seems to be: " The Church can pray

[26] For an amusing description of how " others see us ", see R. Austin Freeman's *A Silent Witness,* p. 125.

officially only by acts which she can know and judge; therefore a 'vox sensibilis' is required". Here, however, the assumption, or first premiss, is far from evident. Why must the official prayer of the Church's ministers be such as she can judge? Perhaps the suppressed reason is that the Church must be able to punish, and therefore know, any failure in duty by her ministers. To this it may be answered, (a) that the Church often imposes obligations without external sanctions; and the private recitation of the Office is an instance; (b) the Church *could* punish merely internal violations of a law by a censure *latae sententiae*.

Or the suppressed reason may be that the recitation of the Office is commanded by the Church, but the Church only commands acts she can judge, i. e. acts with some external element. Now this is precisely Suarez's fourth argument. But the opposite view, that the Church can and does, conformably to her primarily spiritual and supernatural nature and end, directly command purely internal acts, has been for some time gaining increasing acceptance among theologians. It is now at least a probable opinion, supported by very strong arguments and by a great weight of authority.[27]

More or less similar obligations may throw some light on the question. The "secret" parts of the Mass are "recited"; so are prayers imposed as sacramental penance; and the Church also takes official account of indulgenced prayers.

The priest must "hear himself" in the prayers of the Mass. But a strict comparison between the Mass and the Office is impossible. For (a) the Mass is not only a Sacrifice but a Sacrament, and therefore a perceptible sign is necessary; (b) where a sacrament is concerned a probable opinion may not be followed if a safer course is possible; but a probable opinion is sufficient in the Office; (c) the utterance required in the Mass is clearly prescribed in the Rubrics of the Roman Missal; but there is no parallel precept regarding the Office.

Cappello [28] holds that prayers imposed as satisfaction in Confession must be recited "ore" if the prayers imposed, or sim-

[27] Cf., e. g., Cappello, *Summa Iuris Publici* (ed. 1923) 173-5, Bouquillon (ed. 1873) 124, Génicot, I 103. In any case, inner speech is not covered by, e. g., Génicot's definition of internal acts—"qui solis potentiis internis perficiuntur, e. g. meditari"—Ibid.

[28] De Sac. II, 334.

ilar prayers, are normally so recited " ex praxi Ecclesiae "; and he apparently thinks that Lehmkuhl and Prümmer are committed, at least by their principles, to the same view. But many reputable authors say nothing of this alleged obligation. Certainly it may be doubted whether the faithful in general believe more to be required than to " say " the " Paters " and " Aves " as they usually say them, e. g. in saying the Rosary, or to read the prayer imposed from a book: in either case believing more to be required than eye-reading or purely mental prayer (recalling the sense), but less than overt utterance. Nor does it seem likely that confessors usually intend to impose overt utterance.

The *Codex Iuris Canonici* uses the word " recito " of prayers said with a view to gaining Indulgences.[29] It is commonly held that such prayers must be recited " vocally "; but is overt utterance necessary? If the practice of the faithful be examined, it seems unlikely that if after receiving Holy Communion they recite the " En ego ", or the prayer to Christ the King, or the prayer beginning " O Lord my God, I now . . .," to each of which a plenary indulgence is attached, they actually whisper them.

In this connexion an interesting " resolutio dubii " was given by the S. Penitentiary on 7 March 1933 to the effect that indulgences attached to ejaculatory prayers can be gained by their mental recitation. The commentary in *Periodica*[30] is even more interesting. The annotator considers that this reply is declaratory, i. e. not in any sense a new indult but simply an explanation of the wording of the relevant documents. And he infers that therefore it would be possible and reasonable to interpret the reply *generally* (presumably on the ground that there is no reason to believe that the meaning of indults for ejaculations differs, in this respect, from grants of indulgences for other prayers). If this reasoning is valid mental recitation would always be sufficient for indulgences, except where prayer for the Pope's intentions is a condition and no particular prayer is prescribed.[31] The annotator, however, adds that, in view of the common opinion, it is more prudent " responsum non ultra casum extendere " until the S. Penitentiary has further shown

[29] E. g., can. 934.2.

[30] For 1934, Pt. II, pp. 19-21.

[31] On account of can. 934 § 1.

its mind. In any case, the inference relevant to our present purpose is that "recito" in official ecclesiastical documents does not always mean "utter externally"; this follows inevitably from the Reply itself. Further, if the view expressed in *Periodica* is correct, and the Reply is in fact declaratory, then in the *Code* itself "recito" does not always mean "utter externally".

We rarely use the word "recite" in English except in the sense of reciting "Gunga Din". Apart from this rather special use the characteristic meaning of the word seems to be the enumeration or detailing of a plurality of events or circumstances, or achieving verbal completeness. Thus we speak of the "recital of one's woes" (or "of his wrongs"); and we might speak of "reciting" the text of a document.

In classical Latin "recito" has usually at least the implication of reading aloud; but the peculiarly characteristic meaning, recurrent in various contexts, recalls the word's specific flavor in English usage; it is used for quoting the precise wording of a document or report, for repeating the *formula* of an oath etc.[32] Again, it is the idea of *verbal fidelity* which is dominant.

There is, however, a document which figures very prominently in the arguments for "externa prolatio". This is the admonition of the Council of Basle: [33] "Admonet haec sancta Synodus, si orationes Deo acceptas fore cupiunt, ut non in gutture, vel inter dentes, seu deglutiendo aut syncopando dictiones, nec colloquia vel risus intermiscendo, sed, sive soli sive associati, . . . officium reverenter verbisque distinctis peragant." It must, however, be said (a) that the Council seems to be here *mainly* concerned with recitation in common, as the Salmanticenses note; [34] it is not, therefore certain that everything that is said here applies to both public and private recitation. (b) It is not clear that this is not an exhortation rather than a precept. (c) The stormy Council of Basle has had no great influence on ecclesiastical custom or discipline (none of its pronouncements appears, e. g., in the select pages of Denzinger). And the value of this particular chapter is diminished by the

[32] Cf., e. g., Cic. *Verr.*, II, 2, 8, 23, ad Fam. X, 12, 1; Tac. *Hist.*, IV, 59.

[33] Mansi, 29, col. 106-7 (Sess. 25 cap. 5) Cf. Suarez, 1 c. n. 6.

[34] Lib. IV, tr. xvi, cap. 3, punc. 1, n. 1.

company it keeps. For the next chapter but two, ordering the "debita castigatio" of those who read the secret parts of the Mass "ita submissa voce quod a circumstantibus audiri non potest", is in direct contradiction to the prescription of the "Rubricae Generales Missalis" [35] now in force: "Quae vero secreto sunt, ita pronuntiet, ut et ipsemet se audiat et a circumstantibus non audiatur."

It may be objected that "reciting" the Breviary is *prima facie* unlikely to mean the same as "reading" the Breviary. But against this is the fact that in two of the very few documents dealing exclusively with the private recitation of the Breviary, "legere" is precisely the word used. Thus "legere (Breviarium)" is used very frequently by Paul III in his Brief to the printers (3 July, 1536) of the new Breviary composed by Quingnonez exclusively for private recitation. And when Ferreri writes in his preface to the same Breviary that he submitted his classically elegant hymns each day to Leo X as they flowered beneath his pen, and that Leo "singulos quidem hymnos prout a me quotidie prodibant perlegit ac probavit", are we to suppose either that Leo read them "overtly" or that he would have thought himself bound to read them differently had he been a simple priest reading them to satisfy the canonical obligation?

The second document in which "legere" is used, and which must be one of the very earliest documents concerning private recitation, is canon 9 of a Council held at Trèves in the year 1227. It runs: "Item praecipimus . . . . ut omnes sacerdotes habeant breviaria sua in quibus possint horas suas legere quando sunt in itinere." [36]

I suggest that "recito" is the word privileged in tradition because it conveys very clearly the obligation to *cover* the form of words, to do full verbal justice to the text. It also has the advantage—and precisely because it has that special connotation—of being applicable to both public and private recitation. For the same reason, "recitation", even when so understood as to be realized in inner speech, can express a quite definite and definable obligation. If one were told to recite five "Hail

[35] Tit. xvi, n. 2, ad fin. But the correctness of this chapter (8) of Basle has been challenged by le Brun.

[36] Mansi, 23, col. 33.

Marys" or to read a prayer for one's penance, one would have no doubt, after saying or reading the prescribed prayers, that one *had* said or read them, even though one had said or read them silently. Probably it is much easier to be sure of this than of achieving perfect and continuous overt articulation.

If there are reasons of "convenience" ("convenientiae") which require that the "opus Dei" shall be not only definable but external, then inner speech achieves externality in the only important sense. For why should we require that externality that is the correlate of perception by others, when it is agreed that the recitation of the Breviary, "respectu aliorum", is private? But inner speech achieves externality if by externality be meant that changes are effected in the "external (i. e. material) world"; for inner speech consists in such changes or movements of matter (within the body of the speaker).

In conclusion it may be suggested that the acceptance of this theory would make it possible to recite Office with less effort and strain and with more attention. And even inveterate "chin-waggers" would be able, without suffering embarrassment or inspiring admiration, to accept the suggestion of the Council of Tréves and recite their Hours "quando sunt in itinere".[37]

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[37] It is possible that I have been too modest about the claims of this theory to external probability. Inner speech would appear to satisfy the requirements of Sabetti-Barrett, 580, Q. 1 (28th ed.), perhaps also of Lehmkuhl, II, 630; less probably the Salmanticenses, l. c., n. 5: cf. n. 1.

SOLVING THE ITALIAN PROBLEM.

AN EMINENT AMERICAN PRELATE has said, "Some day the Italian-Americans will possess this land". His statement should give Catholics food for thought.

The Italian-American has the sturdy ambition of a race which has suffered much. His people have suffered from racial and religious prejudices. They have been handicapped in their adopted country by unfamiliarity with its language and customs. Lacking frequently any formal education, they had to take whatever life in a new land was ready to offer them, generally in the way of menial and poorly paid occupations. They consequently were huddled in the poorest sections of our great cities. Paradoxically, however, it was these very handicaps, transmuted by a natural willingness to make sacrifices, which provided the Italian immigrant with the impetus to rise above his sordid surroundings in order to give his children and their children a decent place in life. It was with magnificent resignation that the poor immigrant worked day and night, always with the vision of his progeny seated in high place spurring him on, and comforting him in his privations.

The large families of the prolific Italian immigrants gradually began to fill the grade schools, and then the high schools. It was not long before Italian names on the rosters of colleges and universities were numerous. Young Italian-American doctors soon were hanging out their shingles in increasing numbers, and finding high places on the staffs of great hospitals. Italian-American lawyers, with a natural gift of eloquence, were pleading in the courts. So rapid was the rise of the child of the poor Italian immigrant that within a generation he was found in ranking places of our American professional, political and social life. To-day we accept him in the seat of honor which he has won in the nation's financial, scientific, educational and civic life. Proud that he is recognized as a full-fledged American, and with an awakening consciousness that he is not of an inferior stock but the descendant of a race rich in tradition and culture, the Italian-American of to-day has become a strong factor in the up-building of our nation.

Meanwhile what of the Italian-American in his religious life? Has his spiritual progress kept pace with his material advancement?

The Italian is of course traditionally Catholic. Too often however the Italian immigrant who came to American shores was poorly equipped to meet the temptations of a country which was not Catholic. Many of the Italians who sought haven in America came from sections of the homeland where the exposition of the fundamental doctrines of the Church had been neglected, or had suffered by an over-emphasis on the cult of the saints. Many of their devotional practices, if not actually superstitious, dangerously bordered on superstition, and constituted almost their sole contact with the Church. Religious instruction had been only superficially imparted to them because the Catholicity of the people was taken for granted. The dignity and prestige of the priesthood also had suffered in the eyes of many of them. Anti-clericalism thus found a fertile soil among many of these people who were unprepared by solid religious instruction for its insidious assault. It was one of the sad consequences of this particular form of persecution of the Church that church attendance was made to appear to the men as an occupation suitable for women only. It was with this poor religious background that the Italian found himself in America.

Although early American history features the names of many distinguished Italians, such as Cristofero Colombo, Giovannie and Sebastiano Caboto, Amerigo Vespucci, Fra Marco Da Nizza, Father Eusebio Chino, Enrico and Alfonso Tonti, Filippo Mazzei, Francesco Vigo, it was not until the end of the nineteenth and the first decade of the twentieth century that Italians began literally to pour into America. This stream of emigration from the homeland had begun however about 1820. It is estimated that from that date until 1880 about eighty thousand Italians had come to the United States. Nevertheless, this was only the vanguard of a veritable army which came in the years which followed.

When the Italian first came to America he found himself in a land to which he was alien in more ways than one. He was alien in culture, in his traditions, and in his religion. When he was not actually despised, he was patronized. The sensitive Italian spirit, though stung, was not crushed. The poor immigrant began his slow, arduous climb up the social and economic ladder. Bewildered, and anxious about his material

security, to attain which he gave almost his entire energy, is it strange that a spiritual blight fell upon him, while the glory of the faith of his fathers gradually faded into the background of his consciousness? He would still be married in the Catholic Church, although the number who appeared before civil magistrates became appalling. He would still take his children to the priest for Baptism. He was still anxious that his dead should be consigned to the earth with Catholic ceremonial. All the while, however, the Church was losing its vital meaning to him. Occasionally he might apologetically go to the " American " parish church; but, unable to understand the language of the priest in the pulpit, and sad to say, at times made to feel unwelcome, the Italian began to sink into religious indifferentism and to forget his Church affiliations.

Added to this were the attacks on his faith by Adventists, Baptists, Methodists, Episcopalians and other non-Catholic sects. This insidious opposition was cloaked in the guise of material help; and the sects were ready to adopt, for the sake of deceiving the proselytized, the devotional aids of the Mother Church of the Italian. The Protestants, as they offered the poor Italian bread, coal, clothing and medical attention, felt no repugnance in filling their churches with the statues of the saints, and even of preaching the doctrine of Purgatory. They would name their churches in honor of the saints so dear to the Italian. I have in mind an Italian Protestant church bearing the name, " St. Francis of Assisi ". If all this did not succeed in religiously perverting whole groups of Italians, it did contribute much to the growth of religious indifferentism among them.

In time the Italian immigrant was provided by the Church with his own " national parish ". But this church was often poorer than the immigrants whom it tried to hold, and who frequently were too poor to give it proper support or unable to understand why they should be called on to support it, since they had been unaccustomed to support the church in their native land. At times they were actually unwilling to support it, as they jealously guarded and increased their little stores of wealth for future needs.

On the other hand, the Italian pastor (in the early days often coming from the same section of Italy as the people to whose charge he was assigned) was himself bewildered. American

methods of financing the parish church found him almost helpless to cope with such an exacting task. Frequently he began to make the rounds of the " Irish " churches, or paid frequent visits to non-Italians, hoping for help here and there, and consequently neglecting to develop either the innate natural resources of his own parish, or build among his people the spirit and morale which would in time beget proper support of the parish. It was the common thing to hear priests speak in many rectories of " that poor Italian priest down the street ".

To raise money the Italian priest either fostered or tolerated the rule of the " committee " in the affairs of his parish. The " committee " in turn would concentrate on numerous processions through the city streets. The " committee " itself not infrequently netted quite a profit, while the scrapings went to the pastor, who was hardly even a figure-head in the whole undignified proceeding. Devotions to particular saints were thus again overemphasized, as they had been in the towns and villages of " the old country ". Old abuses had followed the Italian into his new land. The Italian church was the poorest and meanest in the city, while large sums of money were being spent by Italians in honoring the saints with fireworks and bands.

Some of these parishes had parish schools. Many of them did not. Where schools were provided they were in almost every case inadequate for the large number of children in the parish. The vast majority of Italian-American boys and girls of necessity attended public grade and high schools; and later, unused to Catholic education, went to secular rather than Catholic colleges.

The children of Italians who were trained in our own Catholic grade and high schools and colleges are to-day for the most part splendid Catholics, and a real asset to the Church. The others—what has become of them? If they are not actually non-Catholics (and there are a number of prominent Italian-Americans who are Protestants), are they, in the majority, practical Catholics? Do they attend Sunday Mass, frequent the sacraments and understand the spirit or the teachings of the Church? Can the Italian-American who to-day has achieved high social position, and who frequently gives his name to Catholic functions, or who is the principal speaker at them, be usually considered

a practical Catholic, or is he not frequently merely trading on his Catholic name for material or political advantage? We all know the sad answers to these questions.

As for the Italian-American of the ordinary working class, while his simplicity tends to place him in a more sympathetic relationship to his priests, he too in large numbers can not be claimed to-day as a practical Catholic.

Thus the spiritual life of the Italian in America and of his offspring, has not kept pace with his material growth. What has been the reason? Has he been the victim of conscious spiritual neglect? That can hardly be true. Has he been left more or less to his own resources, in the belief that simply by the force of tradition the "Italian question" would solve itself?

Was there a stubborn conviction among us that the early Italian immigrant should erect and support his own church and parish school, or else do without them? If this was the case, was it not a mistaken attitude to take? Was it a mistake to reason in this fashion: "St. X. is an 'American' parish with a thousand families; but St. Y is an Italian parish with a thousand families. Now St. X, the American parish, is self-supporting; therefore, St. Y. should be equally self-supporting." Would it not have been better to have adopted a realistic approach and to have admitted that vastly different problems were to be faced in the Italian parish of St. Y, which made it comparable to a veritable "mission" and, therefore, in need of the outside support which every missionary project must have at least for a time? In a word, would it not have been far better if in the beginning the Italian parishes had been thought of and supported as missionary work and adequate parish schools had been built for the children of Italians? If the problem had been met in this way a generation ago, would we not to-day be reaping materially as well as spiritually the bounty of such an investment? In failing to do this, have we not also failed to prepare a generation of both priest and laity who would have profited from the training which they would have received in such schools, and who would to-day make Italian-Americans the glory of the Church in America, rather than one of its serious problems?

On the other hand, it may be asked, and with solid reason, "Did the bishops have priests to whom such an investment could be safely entrusted; priests whose intelligence, energy and zeal for souls would not permit them to grow sluggish and too comfortable in what was so easily provided for their parishes?" Who can presume to answer such a question?

Another indication that the Italian-Americans have not advanced in spiritual welfare as they have done in civic well-being, is shown by the fact that they have not yet provided one American bishop; and there seems to be comparatively few Italian-American priests who are outstanding in the activities of the Church in America. This is in spite of the great opportunities provided by the Church to the poor and humble to rise to its greatest positions of jurisdiction and honor. Although well represented in civic and social life, and although constituting a large proportion of the population of many of our great American cities, the sons of the Italians have thus evidently not yet prepared themselves to take corresponding positions in the ecclesiastical sphere. This is undoubtedly the result of faults of the past.

Let the past be forgotten, and let us see what can be done in the future.

In the Archdiocese of Philadelphia, under the leadership of His Eminence Cardinal Dougherty, much has already been accomplished during the past few years toward the solution of the "Italian problem". In the first place there has been a serious attempt to foster vocations to the priesthood among Italian-American boys. The group of priests who have come from the Italian people and who have been trained in the diocesan seminary is still small, but is continually growing in numbers and efficiency. These priests are bringing a new, fresh and American approach to the Italian problem. On the other hand, young priests of non-Italian descent have also been sent to work in Italian parishes. The success of this experiment, at first considered dangerous by many, is already evident in the splendid work which is being done by them, and by the hearty acceptance which they have received from the people in the Italian parishes. No longer do those priests with Irish or German names coming from the diocesan seminary and assigned to such parishes consider that they have been sent to a kind of "foreign missions".

Their appointments are now taken as routine procedure. The results of this policy have been favorable. Not the least of these has been an increased consciousness on the part of the Italian-Americans that they have a close relationship with Catholics of other national descents, the relationship of their common Catholic faith.

Treated and accepted by their ecclesiastical superiors as regular Americans and vital units in ecclesiastical life and activity, the Italian parishioners, as the result of sending non-Italian priests among them, have shown themselves more willing to have their parishes formed and managed along the ordinary lines of a parish. They understand better their relationship to the diocese and in general to the larger life of the Church. The support of the Catholic press, the diocesan seminary, and all other diocesan movements receive a better response as the barriers of an unconscious religious segregation are being gradually lifted. Thus is being achieved here a gradual departure from the strictly national " parish " and the Italian is welcoming it and profiting by it.

To meet the needs of the Italian-Americans of the Archdiocese of Philadelphia, the greatest portion of whom live in South Philadelphia, an intelligent and far-seeing plan of reorganization of parishes was put into effect by the Archbishop a few years ago. Up to that time all the Italians of South Philadelphia, a densely populated section, were assigned to a few national parishes, which in time became inadequate for the increasing numbers. Meanwhile, many canonical parishes were left almost deserted by the migration of their members, although these empty churches were surrounded on all sides by lax Italians, who were fast drifting away from all religious influence. There was a church on the corner, it is true, but the Italians did not enter, because they received no special invitation. There were no priests assigned there who could hear confessions in Italian, or who, they felt, were specially interested in them. It was still the " Irish " church, and they passed it by. For several parishes such as these, new boundaries were set, and all the Catholics of whatever nationality living within the boundaries, became members of those parishes. As a matter of fact only about one per cent of the population was of non-Italian blood. The pastors who were appointed to these parishes were

either Italians or Americans of Italian parentage. The assistants were Americans, who not only spoke Italian, but what is more important, were deeply interested in the Italian people. The other canonical parishes of South Philadelphia which still had a large proportion of "Irish" in their memberships, but with a considerable number of Italian and Italian-American families also within their boundaries, retained their American pastors, but were given at least one assistant able to speak and preach in Italian. In this way almost all Italians of South Philadelphia became identified with canonical parishes rather than national parishes, without sacrificing any of the advantages of a national parish for these people.

It seemed like a daring move to some when these changes were brought about, but the wisdom of the provisions cannot be denied in the light of later experience and actual results. On all sides in this section of the city there has been a genuine revival of the religious life of the Italian and Italian-American people.

Speaking for my own parish, which was formerly a great old "Irish" parish, but which, still a canonical parish with new boundaries, is almost solidly Italian or Italian-American now, I give the results of a few years' work under the new system. From the very first days of the reorganization we saw the dire need which the people had of being instructed in Christian doctrine. This instruction, we realized, would have to be the basis for any progress which we hoped to make. With the help of three young American assistants, we established classes in Christian doctrine for both young and old. In addition, catechetical instructions are given not only at all Sunday Masses (and at no Sunday Mass is instruction ever omitted), but at the many week-day services and novenas as well. The only religious confraternities and societies officially recognized are the Holy Name Society, the Sodality of the Blessed Virgin Mary, and the Christian Mothers. The various religious societies which small groups of the people have formed among themselves have no official standing as legitimate units of parish life. Every effort is concentrated on building up our recognized societies, both by religious and social functions.

The people have been trained to a sense of punctuality by having all Masses and religious services begin precisely at the hours designated. Confessions are heard not only at the usual

times, but every morning of the year before at least one of the Masses. This latter form of service has helped to give us numerous daily communicants. A point was made of giving scrupulous care to all the sick, a priest being quickly available for emergency calls at all times. At first it was noticed that many of the sick died without a priest being called to administer the last Sacraments. It was discovered that the reason for this was that many of the people thought that an offering of money was expected by the priest when ministering to the sick. Most of them being very poor, there were many who did not send for us. After several Sunday announcements that money was not only not required by the priests to visit their sick, but that such an offering, if made, would be refused and considered as an insult, we were almost overwhelmed with sick-calls.

Likewise, after the people understood that money was not a *sine qua non,* we were able to validate scores of their attempted marriages, a work which still keeps all our priests busy, since usually much instruction must be given to these misguided people.

A visible result of our work was seen in the rapidly increasing numbers attending Sunday and weekday Masses, and coming to the confessional. Our Sunday Masses were increased to five, then six. They now number eight, and soon we shall probably have to increase them to ten. Our Sunday attendance has grown from about two hundred and fifty to more than seven thousand.

Having won the loyalty and affection of so many of our people, we gradually eradicated the quasi-superstitions connected with outdoor religious processions. These had so degenerated through the years as to become disgraceful to the beautiful traditions both of the Church and of the Italian people themselves. There is no denying the spiritual value incidental to well-conducted processions, when due regard is had to time, place and other conditions. It was my experience, however, that such processions had come very close to " rackets " in this section. There was little of the truly religious in any of them. They were conducted on the following basis. First, a large lay-committee, which as a rule owned the statue of a saint (either loaned to the church, or kept in some private home), would canvass the people of the parish for money to celebrate a feast. After

the money had been obtained, the next step was to visit the pastor in order to haggle over the " price " of a Solemn Mass, street-procession and panegyric in honor of the saint. After a satisfactory agreement, the committee would arrange the time of the Mass, often with utter disregard of the regular Sunday schedule of Masses. Sometimes they would actually appoint the preacher for the occasion. After the Mass, which would begin when the committee found itself ready to grant permission, the procession would follow. Many taking part in the procession had not attended Sunday Mass, either that day or for years previously. These would follow the statue, with stops being made at strategic places where devotees of the saint might pin money on the ribbons strung from the statue. Along the sidewalks would stand groups of people, some devout, some sneering, the majority indifferent, and the youth humiliated and ashamed. Frequently a band playing profane airs accompanied the marchers. After the procession was over, the greater part of the participants, who usually had not been to confession or Holy Communion for a long time, would desert church and processions for another year.

Outdoor processions in my parish have been discontinued. No exceptions are ever made. The people have been instructed about the reasons for the prohibition. Within a short time they showed themselves completely in accord with this policy. In place of holding processions, the people have been taught to honor their patron saints by a good confession and by receiving Holy Communion. Where any person or group of persons wishes a Solemn Mass, it is arranged for them at the hour of the regular Sunday High Mass, if the feast be on a Sunday. Only that stipend is accepted which the diocesan customs recognize. No extra offering is accepted for a panegyric. No committee is ever given charge of such a celebration, or of any celebration in our parish. Where the people are unable, through poverty, to make the usual offering, the Mass is celebrated without it.

Every year we hold a two-week mission in English, and a one-week mission in Italian. On these occasions our church is always crowded to capacity. We hold a number of novenas in English and Italian. On these occasions we instruct the people in Christian doctrine, and emphasize confession, daily Mass and Communion.

Realizing the absolute importance of having the children trained in our own school, we have given special attention to this problem. In less than five years the enrollment in our parish school has increased four hundred per cent. A closer bond between the children and the priest has been brought about by having the priests give regular weekly classes in Christian doctrine in the school. In addition, the children have been initiated into the practical workings of Catholic Action by their voluntary missionary work among their relatives, friends and neighbors during times of missions and novenas. The zealous efforts of the children have produced marvellous results in the number whom on such occasions they have induced to attend the spiritual exercises and to return to the sacraments.

That the Italian-American is appreciative of what is done for his soul is evidenced in our parish by the increasing financial support which he has given to it. Both our school and church, which were almost in ruins five years ago, have been completely renovated and decorated, without the aid of a single collection obtained from other parishes. In addition, we have paid off a third of a rather substantial floating and capital debt which was on the parish at the time of the reorganization.

All this is written as evidence that there is a solution to the " Italian problem ". Various and devious proposals have been made in respect of the proper method of dealing with the Italians and the Italian-Americans in the United States. Some have thought that a special psychological approach must be used. In our parish we have not found it so. The solution is simply this: " Conduct the Italian parish along the lines of a first-class American parish ". Give to the Italian parish zealous, energetic, intelligent priests who are ready to give every ounce of energy that is in them to the welfare of the people. Let the people be treated with sympathy and kindness, but always with the firmness of righteous authority. Conduct the church services along strictly liturgical lines. Teach the people above all things the sacredness of the authority of their bishop, and they become thereby more impressed with the sacredness of the authority of their pastor.

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BOSSUET: A VOCATION TO FAILURE.

MASTERED by an idealism probably greater than the usual endowment of man, Jacques Bénigne Bossuet, Bishop of Meaux and tutor to the Dauphin of France, with almost inevitable consistency betrayed it. The spectator at his life's tragedy marvels at the almost incessant contest between the marshaled forces of his conscious and subconscious self. His inner self, cheated of fulfilment, seems always chuckling just off stage as his conscious projects are regularly embarrassed. For that inner self defiantly upheld the principles to which consciously he too often plotted disloyalty. It was that inner self, with its subconscious drive, that made him great, despite the tawdry conscious stratagem that would otherwise have dishonored him even had it met success.

Consider the sublimity of the consuming passions treasured by that inner zeal: the yearning for personal union with God; the cry for majestic standards of priestly life; the campaign for simplicity, detachment and unworldliness in the ministers of the Word; the aspiration for incorrupt nobility in the temporal masters of the realm; and his optimistic anticipation of the union of the Christian world. Indeed the great St. Vincent, under whose ægis he was nurtured, had shaped a soul not molded to the niche in which it dared intrude. The missing symmetry was not hard to see. It was the measure of his failures, as well as the evidence of the greatness of his soul.

In his actual mystical experiences, Bossuet was less than rich. Contrasted with those mystic penitents and notorious deserters of the world, I mean the priest Le Camus and the Trappist Rance, Bossuet, though never drenched as they in the flood of self-indulgence, yet never glowed as they with the consuming ardor of sacrifice. So he suffered by contrast also with humbler souls who sought his counsel. In the ordering of their mystical delights, he betrayed indeed his envy of their prerogatives. Witness his protest when the world first crowded him as Paris stretched out its welcoming embrace. Hardly robust, reflecting the disposition towards ultimate surrender, it still savors of supernatural hardihood. " Imagine a soul," he wrote, " which knows itself to be nothing and is quite content with its nothingness, but yet emerges from it at a summons which seems to

have come from God; it accepts activity in obedience, yet sighs inwardly after the quiet where it can feel God's presence unhindered. In obedience it takes its part in the world without caring for its office or itself."

But the world seems soon to have infused a profound concern for office, if not for self, in the bosom once at rest in mystical detachment. Before he had walked its avenues very long, his unconcern, too plastic for his integrity, reshaped itself in the image of ambition. At length his self-assertion and arrogance became a commonplace before the world. And when at last his mysticism was challenged in the arena of European thought, the adherents of Fénelon feared not derisively to charge: "He has made himself Pope in France and having denied the infallibility of the Pope in Rome, he claims recognition of that quality in himself from all the world." No one seemed to remember his former purity of motive or his resignation to the Will of God. Madame Guyon was confident enough of public opinion to assert: "His misjudgment of me was the only result of his ignorance of the mystic authors whose works he had never read, and of his own dearth of experience of the interior life."

It was not otherwise with his desire to marshal his activities under the standard of St. Vincent de Paul. The days when he was yielding to the world were days when he was deserting not only himself but Vincent. There would dawn for him not many more days brighter for the radiant counsel of his preceptor. Clerical simplicity, integrity and zeal were soon to become curios locked in his subconsciousness, available for sporadic contemplation. They were indeed frequently taken from their case. He pondered sadly over them, the relics of a heroic day, as a traitor might reflect with bitter delight on the medals won by premature valor in his country's cause.

But at length the world could scarce distinguish Bossuet from the ambitious, vain, avaricious, and immoral men who were worthier of Mammon than of God. Indeed the breath of scandal hovered about his tomb as the courts hummed with an unwarranted claim of a dishonest woman. But it arose from the mysterious silences of a stupid executor, a priest-nephew who had already proved his evil genius, and even the sophisticated world good-humoredly ignored it. But it is almost

damning evidence of an ultimate betrayal of the discretion he had learnt from the lips of St. Vincent de Paul.

As the desertion commenced, compromise as usual appeared. Successful in converting the Huguenot Marshal Turenne, he received the Bishopric of Condom in reward. His duties as tutor prevented his residing there. Ignoring his own violation of conscience, he promulgated decrees which would have warmed St. Vincent's heart. But as the shepherd, so the flock; and the ordinances of a delinquent are not calculated to check delinquency. The pressure of his conscience exceeded the resistance of his vanity and he resigned the See. But conscience, if not submerged, could be at least moderately coerced, and did not clamor too censoriously when he took the Priority of Plessis, vacated by his successor in the See. Yet it sought solace in publishing unblushingly its sophistry. "Do not be afraid," it protested, "that my expenditure on worldly things will be increased: luxuries of the table are as alien to my taste as to my condition. My kindred shall not be enriched from the wealth of the Church. . . . And, after all, benefices are surely intended for those who serve the Church". St. Vincent would more candidly have said that benefices are destined for those who serve the benefice.

No less insincere appears his attempted justification of multiple holdings when he was Bishop of Meaux. The occasion was a clerical conference of the Diocese; the immediate cause, the censure of this practice. Naturally, the Bishop was embarrassed by the public denunciation of a sin with which he was publicly known to be defiled. A self-deceptive argument was offered in defense. If it saved his face before an undiscerning clergy, it surely dishonors him on history's tongue. Let him plead as he will the constant hospitality he had to show to guests of rank, particularly to Protestants whose conversion might depend on it. None the less, even he himself must have squirmed restively to the melody of his splashing fountain in the country. For its cost had been well nigh scandalous, and its function in proselytizing was not readily discernible.

Moreover, the diocesan necessities, if they were not to him annoying, were no more than incidental. Indeed his seemingly inexhaustible energy enabled him to bestow on them an extraordinary zeal. Burdened with preoccupations at court, with

fairly innumerable intellectual projects, with an almost fabulous personal correspondence, his administration of the diocese was none the less remarkable. Yet one hesitates to call his zeal devotion. One is not usually devoted to an avocation; or to the car that transports him to the peak. And for Bossuet the Diocese of Meaux seems to have been that. Yet the spirit of contradiction denied the heights to him.

Should a cause be sought for this defeat, it must be traced to that inner sincerity that would not be entirely drowned. For, ironically enough, the humility that slept while he made himself infallible, awoke to involve him in a denial of the infallibility of the Pope. To have denied infallibility to himself would have blocked no avenue of preferment, and he would not deny it. But he would deny it to the Pope, though it meant the wanton sacrifice of a career. More ironically still, it was in the cause of unity, even of the Holy See, that he ranked himself with schism. To preserve the influence of Rome, he uttered propositions that subjugated her to the diffused opinions of her children. Yet, though in the ranks of schismatics, he rescued them all from schism. Silencing by his tact the political overtones that sang the hymn of a national independence, he confined the separatist enthusiasm to pronouncements upon the independence of the hierarchy and the faithful as members of the Church. The pronouncements indeed became his responsibility before the world; and he became the symbol of decentralized authority who had forestalled a nation's severance from the center of the faith.

But the most pathetic scenes of his long career were reserved for his failing years, on which charitably they may be blamed, the fruit of faltering wits. Till that time, never in all the subterfuges of compromise had he surrendered to flattering the great. But at the end, he seemed penitently obsessed with the purpose of atoning for a life time of good sense. It was the witless nephew who moved him as a puppet in this graceless and disgraceful mimicry, a man of folly, advertising his clownishness through a venerable old man, dangling so awkwardly in an unaccustomed role that no one was deceived as to the actual manipulator of the piece. And all that he might succeed his uncle in the See of Meaux, to which no one but himself conceded him a fitness to ascend.

At the beginning of the farce, Bossuet at seventy still enjoyed the highest favor of the King, since he had just become a Counselor of State. A little later, the King again smiled on him, granting his petition for the royal censure of casuistry. Hypnotized by this late achievement of his uncle, the nephew lifted with fantastic gesture the anticipated mitre to his head. Prodded by the feverish ambition of the nephew, the aged prelate persisted in his assiduous attendance on the court, though his exhausted frame could scarcely totter through the ceremonies required of him as Almoner to the Dauphine. As this office offered his only excuse for remaining with the court, he clung to it tenaciously, pitiably protesting his adequacy to its demands. Exciting derision everywhere, he was unconscious of it, and a heartless nephew assiduously ignored it. Eventually a serious illness seized him. And Madame Maintenon prevailed on Fleury to convince him of the ridiculous figure he was cutting; to tell him, in a word, that " his weakness in yielding to his nephew was dishonoring him; his reputation demanded that he leave Versailles." So did even nepotism besmirch the name of one of whom St. Vincent had the highest hopes. It has done worse, but never to so great a soul as that of Bossuet.

Hardly less sublime than his exalted notions of the priesthood, in which his personal failure dare not be ignored, was his concept of monarchy, in which he was continually disappointed in his King. He was even less successful in impressing it upon the royal crest of France than he was in cutting the arms of Vincent upon the seal of Meaux. And it should cause no great wonder that a monarch could compose his conscience in defiance of a prelate who found no great anxiety attending his personal compromise in defiance of himself. But Bossuet was not too conscious of the precedent, of the disaster which his inconsistencies unloosed. And he was naive enough to search for saintliness at court. This optimism was fruitful, for his most brilliant sermons would certainly have lacked their lustre if deprived of it. Yet the court was merely indulgent, or perhaps even slightly amused. True, it enabled a La Vallière to find a father when a monarch tired of her. On such, disgusted with sin's horror bereft of glamor, Bossuet could engrave a marvelous likeness of the Master. So, too, when the caravan of death would call for the wares of virtue upon a dying courtier, Bossuet could provide

the unprofitable servant with the merchandise desired; and Madame Henriette, daughter of England's first Charles, found in him a willing commissar in this decisive climax of her life. But a more virile hostility to the world than Bossuet's was needed to explode in the consciences of the complacent courtiers. A John the Baptist to lose his head; not a Bossuet to have a mitre placed upon it.

And yet a fourth ambition remained to be broken on the rocks. It was his aim to root out Quietism, a project honorably conceived and charitably launched. He began his struggle as the practical moderator of souls, fearful lest the novelty ensnare unwary hearts. But at length it raged as a resentful duel for personal vindication. Many a more rugged personality would have collapsed beneath the fury of the attack, but Bossuet dared not lose. Obvious failure here would be worse than death.

Madame Guyon brewed the storm. It was her writings that provoked it. Thirty-four articles from them were condemned. And the moving spirit on the commission that condemned them was Bossuet. Fenelon was naturally affronted because he had become involved in supporting them. It was while he was tutor to the Dauphin and spiritual moderator of a devotional clique of courtiers. When these succumbed to the Madame's spell, Fénelon was sucked along. Thus implicated, he was nevertheless obliged to sign the condemnation; indeed, he would have been suspect had he refused to do so. But in the interests of Fénelon, his friend, Bossuet tenderly concealed this complicity from the King, that Fénelon's advancement, which was imminent, might not be jeopardized. When the expected honor was eventually conferred, and Fénelon was nominated Archbishop of Cambrai, it was Bossuet who consecrated him. It was the climax of years of friendship, and boded well for serenity and peace.

Little did the world suspect the existence of glowing elements ripe for combustion in the two men's souls. Fénelon, as the events revealed, was consumed by the spark of self-recrimination. He despised himself for presuming to rise to distinction on the persecution of a woman whose views he had sponsored. Bossuet, on the other hand, warmed by the anticipation of victory, was fairly incandescent in the ardor of his indignation. He was aflame with it, fuming against the woman

whom thus far he thought he had not sufficiently humiliated. He was disgusted and irritated by the babbling of a woman who was, he thought, so ignorant and crazy that she "ought never to have been allowed to write anything".

The geyser shot forth in a brochure on the true nature of prayer. Whatever possessed a man of such evident sophistication as Bossuet to send such a brochure to Fénelon, no one possibly will ever understand. Perhaps his emotions temporarily exiled his judgment. Certainly, he could not have been so naive as to believe that Fénelon had wholeheartedly joined in the condemnation. A single moment of reflection would have disclosed that Fenelon was obviously coerced. Thus Bossuet's latest gesture could be interpreted in no other sense than as superfluous chastisement. It is not surprising, then, that Fénelon sent the brochure back without reading it. It was, indeed, Fénelon's turn to play the adolescent and permit himself to be carried away by indignation. Furthermore, he actually anticipated the publication of Bossuet's brochure with his answer in *Les Maximes de Saints*. Only the brilliant fluency of Fénelon could make such a coup possible, considering the limitations of time. And the same flashing wit was to give Fénelon a decisive advantage throughout the quarrel. That it was an answer was easily recognized, at least as soon as Bossuet's brochure appeared, even though Fénelon professed merely to examine true and false mysticism. The discerning reader readily perceived that the author was forcibly protesting that the condemned articles were not alien to the doctrines of canonized mystics.

The issue was joined; the swords were drawn. Neither could now retreat without disgrace; and Bossuet's would be the more devastating for the height of the pinnacle from which he would be hurled. Recantation by Fénelon was his only possible vindication. He had to be obstinate, persistent, and vigilant in demanding it; yet he need not have been furious. The assumed faithlessness of Fénelon had stung him to the quick, and to the evident necessity of defending his own position he joined the mad fury of resentment, a liability in the end, diluting the wine of his ultimate victory with the dregs of shameful memories. Sure of the orthodox position, he was too harsh and inconsiderate of human feeling in urging it upon those who had

unsuspectingly deviated from it. On the other hand, Fénelon, impulsive and partisan, was just as certain that the scholarship of Bossuet was the barrier which prevented him from seeing simple truths revealed to babes. It was the struggle between Abelard and St. Bernard; the scholastic against the mystic. And Abelard was in a measure to be avenged in the ultimate censure of the mystic Fénelon. But in spite of its importance to orthodoxy, the conflict degenerated into a struggle of personalities. To chastise Fénelon became Bossuet's obsession. Objectively, this chastisement could be no more than a means to the preservation of orthodox opinion; perhaps a means too remote to have been seized upon at all. But with Bossuet it became an end in itself. And cruelty, which orthodoxy necessarily abhors, became a weapon in the achievement of a purpose which at most should have been but a means to an end.

At first, Fénelon seemed overwhelmingly defeated. His book was desecrated everywhere. Aware of Bossuet's responsibility for this inhospitable reception, he saw a chance for victory in an appeal to Rome. The stake was large and the chance of victory slight. Moreover, Fénelon must wager all he had. For he could not go to Rome without permission of the king. And well did he anticipate the king's displeasure. Indeed, he was deprived of his tutorship and banished to his diocese. In truth, the cost was great. But it gave him his only chance of triumph. For the permission was granted. It could hardly have been otherwise, seeing how close Bossuet was to royalty. For to have refused it would have cast doubt upon the validity of the strictures of Bossuet. On the contrary, Rome was expected to give a speedy decision upholding Bossuet. But numerous influential supporters of Fénelon sparred for time. The delay exasperated Bossuet. He rightly saw that even if he was to be reversed, the decision should not be indefinitely postponed. He saw the whole of religion to be involved, and he foresaw that the wound would grow less tractable as the season of decision was postponed.

On the other hand, if the doctrines were eventually to be condemned, then the delay, he understood, was even less defensible. In that case what was eventually to be discovered poisonous would meanwhile be permitted to infect the organism of Catholicity in France. That it must be revealed as such

Bossuet, of course, had not the slightest doubt. The theory of Disinterested Love, propounded by Fénelon, he held to be obviously heretical, subversive of the whole teaching of the Church, and calculated to spread dissension and uncertainty among the faithful.

His solicitude was the more impulsive as his vivid mind recalled the excesses of the Burgundian Quietists. He could never forget their contempt of the ordinary religious exercises so necessary to erring mortals. He abhorred the complacency with which they declared sorrowful confession to be slightly less than necessary, in that they had neutralized the possibility of sin by the unreserved surrender of themselves to God. And he shuddered at the remembrance of the familiarity with which they distributed the Blessed Sacrament in silver boxes to be consumed by the communicant at will. Was France to be pockmarked with such unholiness! Well might Bossuet anticipate such horror. For Madame Guyon had convinced Bossuet that she was not alien to these extravagant notions when unblushingly she protested she needed no forgiveness or absolution.

In spite of the eminent scholarship which his opponents so unjustly culminated, Bossuet knew enough of the mystics to recognize the recrudescence of a presumption which they had unanimously condemned. He identified in the Quietists the spiritually unsound clique so ably catalogued by St. John of Avila. " There are some," he wrote, " who believe themselves to be so far possessed by the Holy Spirit that their every impulse is inspired by God. If they feel no impulse they leave undone that which is right. If they have an impulse in any direction, even though it be evil and contrary to God's commandment, they do not hesitate to obey it because it must be of divine inspiration and the liberty to which they have attained must emancipate them from every other law."

Bossuet's anxiety, however, found no sympathizers. The struggle, therefore, waxed fiercely for three long years. And the dilatory policy of Fénelon was to be thanked for the delay. Conference followed conference until even the censors must have thought their office a permanent foundation. But the equanimity, complacency, and apparent indifference of the examiners was counterfoiled by the animosity of the combatants. It was so violent as to spread dismay among the faithful

and to provoke the heretics to triumphant mirth. The reluctance to be committed manifested by the examiners suggests but one conclusion, the controversy might have died a natural death, the most expedient solution for many a knotty problem, had it not been for the breathless persistence of Bossuet. In his agony of expectancy he cried out that he stood alone, presumably the sole champion of orthodox religion. It is suspected that every one else was praying that even he would soon cease to stand. For, scholar as he was, he was heavy and didactic. He was no match for the wit and brilliance of Fénelon who, though he was finally condemned, emerged the moral victor after all. The honors of the controversy were his before the world, and the attractiveness of his personality diffused itself over the face of France. The condemnation of the book was really anti-climax. At the climax, Fénelon stood on the pinnacle of fame. Thus the feverish energies of the aged champion of the faith discredited him, scandalized heretics, and resulted in the meager achievement of the condemnation of a book whose author emerged scintillating from the fray.

Yet, defeat might follow on defeat, and Bossuet would never falter in his objectives. Before he failed, he labored as if it could not be; in spite of failure, he was as undismayed as if it had been victory. He reflected only optimism about the conversion of the Huguenots, long after men of normal vision despaired of it. Thus also he ignored a failure that is worse than defeat, his own abandonment of his priestly motives and convictions. With devious dialectic he too avidly argued with himself that he had realized them, though by contrary season and labyrinthine ways. As with most men who blind themselves, the maze in which he wandered was his haven. A direct path of retreat is too inconveniently obvious. Interlacing circuits, difficult to diagnose, may easily and subjectively be thought to lead in a direction opposite their true course. So he might, with apparent candor, declare to all who dared to criticize: " I admire strictness of life, but there are some conditions under which it is extremely difficult to observe rules exactly. If there is a certain root of good intention beneath all else, sooner or later it shows itself in action."

Responsible for the excesses and indiscretions that either struggled for unattainable objectives or diverted him from

worthier ones he could have reached were four qualities of character. They are the key to his gigantic labors and to their almost uniform frustration.

First, he was self-opinionated. When he saw through a problem to his own satisfaction, he was impatient of the slightest deviation from his interpretation of it. Rather, he was indignant with the variation. He simply could not understand the possibility of a conflicting view.

Second, he firmly believed in the infallible and enduring efficacy of exposition. This simple faith he derived from the tenacity with which he himself adhered to what his intellect revealed to him. He thought that what came to his mind with such absolute conviction should in like degree possess the mind of every man. He blamed ignorance as the sole obstacle to the possession of truth. He should have acknowledged that most men love the darkness. If he had been truly humble, he might even have confessed that he was one of them.

Third, an uncontrollable intellectual craving became his dominating passion, incessantly demanding satisfaction. Purring over its excesses, he was blind enough to congratulate the whole race of men as being equally afflicted. He could not see that fortunately men have not generally been enslaved by their intelligence. It was consequently impossible for him to perceive that unfortunately most men have not even reduced it to submission; that not only are men not carried away by it, but are not even lifted up by it.

Fourth, obsessed with a Messianic complex, he took himself too seriously. Fidelity to his mystical ideals would have forestalled this frailty, making him indeed less a Messias, but more a prophet. He could thus have anticipated the ruthless inventory of history and have had himself where only the non-historical eye of God could see. On the contrary, he presumed to assume a superhuman task and make the inventory himself, biographically recording the supreme importance to the world of his slightest thought.

Fundamentally, the source of these ruinous qualities was one and only one, that is, his acceptance of himself as a normal guide for all. A dash of diffidence could have redeemed him. But the only savor of that equality perceptible in his life is his apologetic touch upon the souls that edified him while he guided them.

Even then he presumptuously implied a mastery with which they, now mere amateurs, might eventually be rewarded by persistence in pursuit.

The man could thus hardly escape stubborn adherence to his convictions, and this made him radically intolerant. The Revocation of the Edict of Nantes was to him " the pious edict which was to give the death-blow to heresy ", that heresy which was " the rejection of all authority in Church and State, all social order, even of morality ", a heresy which meant " that man with all his unbridled impulses put himself in the place of God." On the other hand, he was inconsistent enough to charge his priests in the following tone: " It is for us to distribute the merciful gifts of God; we are not agents of His vengeance. We must use infinite caution, and the harshness that may be used in the King's name is only an additional reason that we should be invariable in gentleness." Let him explain his contradictory position himself: " I am always what I have been, as tender over individuals as I am severe over doctrine." The disinterested observer, however, discovers in his cross tendencies the conflict between obstinate adherence to his own views and his unquestioning faith in man's intelligence. The historian may thus be permitted to reconcile the inquisitorial and the conciliatory elements in his nature. The powers of darkness must be violently coerced lest men be longer withheld from the piercing light which in its presence they can not fail to see. On the other hand, the victims themselves must be led, not driven. to the cavern's mouth where the day will bathe their starving eyes. Thus might Bossuet consistently proclaim that Cromwell's treachery was justified by the consequent release of Charles' consort from the perils of an heretical court, though at the same time he would not so much as strike the humblest peasant though he were assured his violence were necessary to save the poor man's soul.

The same implicit faith in man's intelligence lashed him into the publication of the voluminous works that make his name perennial. Those innumerable sermons, tracts, and treatises were for him dissolving arcs played by him, the expert craftsman, upon the shackles of the mind. He must liberate even Fénelon, indeed after the latter had explicitly protested that he was free. When Fénelon ignored the tract that Bossuet sent

him, he discredited for every one but Bossuet the latter's naive faith in the inexorable fruits of exposition. For all the world, but not for Bossuet, Fénelon proved that the powers of darkness are chiefly in the victim's mind, and that there is no adequate coercion of those powers, supposing coercion to be desirable, if it halts short of penalty for the man who longs to be in darkness. Had Bossuet promptly recognized the limitations of exposition, he might unfortunately have evaded the exhausting labors that made him great. He would have ignored, undoubtedly, most of the appeals for sermons to religious, and thus probably missed the unique opportunity of eulogizing Henrietta, the English Queen, and of mounting through its periods the pedestal of famous orators. He would petulantly have despaired of moving to remorse the aristocracy and the King, and thus snatched from literature the powerful penitential sermons that should have put a devil on his knees. His literary greatness is consequently an oblique achievement, and an incident only to numerous grand but futile objectives that failed their trusting author. The world ignores his objectives and will not credit him with failure. His name gleams worthily through the halls of letters because the world dares to misunderstand him, which is to say, ironically enough, that the world does not grasp the conscious purpose of his works and therefore persistently defies his ability to convey his message, scoffing eternally while it bows before him at his powers of exposition.

It is thus the world admires those comprehensive, pioneering treatises: *The Explanation of the Doctrine of the Catholic Church, The History of the Variations of the Protestant Religion and The Universal History.* In every instance, the world marvels at the jewel and ignores the dedication. It behaves as it usually does, as when, for instance, it treasures Napoleon's Code and despises the tyranny it was destined to maintain.

Thus the world hardly knows that the first two of these works were intended to heal the taint of heresy. It is indifferent to the fact that the order of publication tended to nullify their effect, for the world considers that effect irrelevant. The fact is, however, that they did appear in an inverse, illogical order. Infections should be cauterized before ointments are applied, and so pernicious errors should be excised before healing doctrines are prescribed. The defeat of his objective proved, how-

ever, to be independent of this initial blunder. Men were not amenable to the physician; but the physician did not know it. He could have recognized that they would persist in their disease had he contemplated judicially the rudeness with which they dashed his panacea to the ground. He would have been impeached by their obstinacy, if they could have found no better pretext. But they did find another pretext that saved their face before the world.

Bossuet's own ineptitude complicated his tactics and in the tangled skein that thus be weaved, men found more than one excuse for scoffiing at his work. He exposed himself at the outset to the implication of insincerity, a suspicion that seemed justified by the discrepancies between the published exposition of the faith and an unpublished manuscript which furtively saw the light. The published work itself astounded the Huguenot mind with its shelving of Catholic practices like indulgences, relics, the crucifix, and the saints. The Huguenot was momentarily stupefied at the contradiction discernible between Bossuet and contemporary writers approved by Rome. Recovering from their premature amazement, the stupefied heretics regained composure and smiled knowingly to themselves, confidently expecting papal censure of the work. But for eight years they waited, growing gradually less certain of the condemnation and more apprehensive of approval. However, had they but examined Bossuet's own anxiety, their fears might have been almost totally allayed. But Bossuet won in the end, and consternation once again seized on heresy. To counteract the devastating consequences, heretical partisans, more loyal to party than to principle, spread the deceitful rumor that they were confronted with but another papal stratagem. And then the heavens opened to them. They were rescued from the deceits of their own unholy devices to behold and advertise what was easily construed as a deceit and a device of Bossuet. For now the stolen unpublished manuscript appeared in print.

The fury that was once incredulous amazement now assumed the guise of guileless scorn. For the treacherous publication revealed that the earlier manuscript catered to heresy in a degree even greater than the published work. Bossuet was thus implicated in an unlovely insinuation. He appeared as one too prone

to graduate the doctrines of his faith upon a sliding scale measured always by expediency, a scale mutable at his own or his superiors' discretion, gauged always by the quality and intensity of heretical opposition. If ever a man's testimony was impeached, Bossuet's bow to the Huguenot was. Few conversions attended it as a consequence. On the contrary, weaklings in the faith have learnt a lesson which their self-indulgence permitted them to take home. Now they could have a personal sliding scale, convenient to their several predilections.

Undismayed by the tortuous, accidental issues which, insuring this defeat, may mercifully have withheld its grimness from his eyes, Bossuet plunged into an elaborate argument *ad hominem*, a monumental work, calculated to expose a hideous ulcer to the light of intellect that it might be medicated by its healing rays. Only a burning passion could thus have lifted him from the cynicism that normally should have overwhelmed him after his latest failure. The hostile reception of his latest work should have quarantined every further effort. Only a crusader could have girded himself for the new assault.

Perhaps it was his load of responsibility that graciously drew the curtain that he might never review the business of the previous distressing act. For at this very time he was scurrying now to the King for conferences on the Revocation of the Edict, now to the hierarchy to compose the threatened Gallican revolt, and again to libraries and scholars for investigation of papal prerogative. These oppressing and disturbing claims would, of course, have submerged an ordinary man; but with Bossuet they may have been both anesthetic for the past and elixir for the impending fray.

The achievements of the new crusade, however, were too purely personal. So exhaustive an exposure could be convincing only to those who with Bossuet already agreed that what he exposed was heresy. To the heretic it was only shameless dialectic and unregenerate verbosity. Instead of awakening him to a repudiation, it merely provoked a debate that lasted thirty-six long months, the colossal outcome of which was merely a correction of minor omissions in the original.

Bossuet's third great publication, " The Universal History ", was distinguished by a nobler consequence, though this, too, was incidental. It sprang from a series of lectures to the

Dauphin. These addresses had been framed with the purpose of imbuing the future sovereign with a consciousness of the design of Providence underlying historical incidents. It was thus the first philosophy of history the world had seen, but only incidentally; for it had been intended merely to mark the universal significance of history for one who eventually would be called upon to make it. This main purpose was frustrated, for the discipline, though it developed the master, hardly touched the boy. For Bossuet's tutorship as a whole was a school where the master taught himself, a technique by which unfortunately he assumed for the disciple an identity of interest and an equality of intellect with himself. The pupil came to be a foil, and nothing more. Bossuet could indeed write enthusiastically of the Dauphin's progress, but the finished product betrayed his credulous enthusiasm. It tells us that he had really painted an image of himself and given it the Dauphin's name.

Yet there is a tutorship which Bossuet admirably discharged, since he was unaware of it, and for this we may thank him before taking leave of him. Christ still uses His weak instruments to realize His sublime designs, not so effectively when they proudly presume positively to cooperate with Him, but when they lend themselves obediently to His ways. It is still he who loses his life that finds it. And it was in Bossuet's losses, not chosen but enforced, that Jesus conferred upon him even the worldly honor which men have given him. Little did he accomplish that he consciously set out to do, for Jesus, in spite of himself, had His way with him.

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Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum de Speciali Devotione erga Sacrum Caput D. N. Iesu Christi non introducenda.

Quaesitum est ab hac Suprema Sacra Congregatione Sancti Officii an specialis devotio erga Sacrum Caput D. N. Iesu Christi introduci possit.

In Plenario Conventu habito Feria IV, die 15 Iunii 1938, Emi ac Revmi D.D. Cardinales, rebus fidei ac morum tutandis praepositi, re mature perpensa et praehabito RR. DD. Consultorum voto, attento quoque Decreto diei 26 Maii 1937 "De novis devotionis formis non introducendis", decreverunt specialem devotionem erga Sacrum Caput Domini Nostri Iesu Christi non esse introducendam.

Et sequenti Feria V, die 16 eiusdem mensis et anni, Ssmus D. N. Pius Divina Providentia Pp. XI, in solita audientia Excmo ac Revmo D. Adsessori Sancti Officii concessa, hanc Emorum Patrum resolutionem Sibi relatam approbare et confirmare dignatus est, et publici iuris fieri iussit.

Datum Romae, ex Aedibus S. Officii, die 18 Iunii 1938.

R. Pantanetti, *Supr. S. Congr. S. Officii Notarius.*

SACRA CONGREGATIO CONSISTORIALIS.

Decretum Mutationes Tituli Dioecesis et Episcopalis Cathedrae " Chatham " Translationis.

Cum civitas *Chatham,* ubi sedes et cathedra dioecesis eiusdem nominis constitutae fuerunt, paulatim, una cum regione circumstante, incolis decrescere visa sit; altera vero civitas *Bathurst* in dies auxerit et modo floreat, ita ut pro fidelibus princeps habeatur locus totius dioecesis, Exc. P. D. Patritius Chiasson, Episcopus Chatamensis, humiles porrexit preces ut sedes episcopalis a *Chatham* ad *Bathurst* transferretur, mutatis hac ratione titulo dioecesis et ecclesiae cathedrali.

Porro Ssmus Dominus Noster Pius Div. Prov. Pp. XI, omnibus perpensis, precibus benigne annuens, suppleto quorum interest vel eorum quia sua interesse praesumant consensu, Apostolicae potestatis plenitudine, sedem episcopalem dioecesis hactenus Chatamensis appellatae, in civitate *Bathurst* erigit et constituit; a qua proinde eadem dioecesis posthac " Bathurstensis in Canada " nuncupabitur.

Ecclesiam, vero Sacratissimo Cordi Iesu dicatam, in eadem civitate exsistentem, in cathedralem eiusdem diocesis Bathurstensis in Canada erigere Sanctitas Sua dignata est, cum omnibus iuribus et privilegiis, ad tramitem iuris communis spectantibus; suppressa idcirco cathedralitate ecclesiae sub titulo S. Michaelis Archangeli, in civitate *Chatham* exstantis.

Ad haec autem exsecutioni mandanda Ssmus Dominus Noster deputat Revmum D. Humbertum Mozzoni, Regentem Delegationem Apostolicam in Ditione Canadensi, eidem tribuens omnes necessarias et opportunas facultates, etiam subdelegandi ad effectum de quo agitur, quemlibet virum ecclesiastica dignitate ornatum, facto onere mittendi, intra sex menses, ad hanc S. Congregationem Consistorialem authenticum exemplar peractae exsecutionis actus.

Hisce super rebus eadem Sanctitas Sua praesens edi iussit Consistoriale Decretum, perinde valiturum ac si Apostolicae sub plumbo Litterae expeditae essent. Contrariis quibusvis non obstantibus.

Datum Romae, ex Aedibus S. C. Consistorialis, die 13 Martii 1938.

Fr. C. R. Card. Rossi, *a Secretis.*

L. * S.

V. Santoro, *Adsessor.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ROME'S ORIENTAL INSTITUTE.

Rome has long been famous for her great institutions of learning. There is the Gregorianum, for example, the vast Jesuit University with an international enrollment of 2200 pupils. There is the Angelicum, conducted by the Dominican Fathers, offering courses in philosophy and theology based on the *Summa* of St. Thomas. There is the Apollinaris, famous for its law schools; the Propaganda, with its hundreds of students—red, white, black, yellow, brown—from all the mission countries of the world; the Biblical Institute, with its long and learned courses in everything connected with Holy Scripture. Everyone has heard of these great centers of learning and has admired them, at least from afar.

But there is another institution in Rome of comparatively recent foundation which is becoming yearly better known, better appreciated, better attended, and that is the Pontifical Institute for Oriental Christian Studies. This remarkable school was founded by Pope Benedict XV in 1917 for the purpose of making the East better known to the West, and in that way taking definite steps toward preparing the way for the reunion of Christendom.

Saints and scholars for many centuries have deplored the great schism that rent the seamless robe of Christ's holy Church. Ever since the eleventh century, with two brief periods of temporary union, millions of believing Eastern Christians, with true Sacraments and validly ordained bishops and priests, have been removed from obedience to the Holy See—a prey to all those evils that follow inevitably where unity is lacking. One attempt after the other made to heal the schism has been ineffectual, and that for the most diverse reasons. But one great barrier which is more formidable and more fundamental than any other is

mutual ignorance,—the East's centuries-old prejudices against the West, and the West's centuries-long unacquaintance with the East. We cannot love what we do not know. Obviously there will be no love until there is mutual knowledge and understanding.

For this reason the Pope founded the Oriental Institute, as a school where students might learn all about the Eastern Churches: their problems, their cultures, their history, their rites. The direction of the Institute was entrusted to the Jesuits by Pope Pius XI in 1922. With characteristic loyalty to the Holy See and great scholastic efficiency they assembled a teaching staff of Oriental specialists from many different nations. Germans, Spaniards, Belgians, Frenchmen, Russians all lecture in varying styles of Latinity to the cosmopolitan classes before them.

The students are nearly all priests, many belonging to various religious orders, who have come to prepare themselves either for careers of teaching or for a missionary apostolate among the Orientals. And though the Institute was founded primarily to teach Western priests about the East, many of the students so far have come from the East, sent by their respective patriarchs and superiors to receive scientific training in the history, liturgy, and canon law of their own Oriental rites. Strolling up and down in the corridor between classes can be seen a most varied assortment of ecclesiastics, some dark, some fair, some tall, some small, nearly all of them wearing beards, a striking picture of the Catholicity of the Church. A French White Father destined to teach in the Melchite seminary in Jerusalem passes by in the company of an Italian Benedictine from the staff of the Greek College in Rome. An Austrian Jesuit who has volunteered heroically for work in Russia goes by in the company of a Russian Capuchin now belonging to the Bavarian Province of his order. A black-robed, rosaried Redemptorist of the Ruthenian Rite paces up and down with a bare-footed Italian Franciscan bound for Egypt and the Coptic rite.

And so the procession goes by, while an endless variety of languages strikes the ear of the bewildered visitor. Two bearded Orientals are conversing rapidly in guttural Arabic, reminiscent of desert sands, and waving palm-trees and delicate minarets. A Lithuanian and an American are exchanging pleas-

antries in German. Another group passes by conversing in fluent Russian, little heeding the difference of their academic surroundings, from the rolling plains and golden wheat-fields along the Volga far away. A lively pair of black Conventual Franciscans bound for the Slav-Byzantine Rite in Bulgaria dashes by you and drowns you in a flood of Slavic polysyllables. Foreign, hesitant Italian spoken by two non-Italians in linguistic compromise, startling French from the mouth of some Oriental from far-off Bagdad—in short, almost any language can be heard there regularly except our own beloved English. Among all this cosmopolitan group of students, only four speak English as their mother-tongue, and these four (three cheers!) are all Americans.

The courses offered at the Oriental Institute are not merely designed to impart a mass of Oriental information, but are carefully planned to give each student a thoroughly scientific training that will make him fit to bear his title of Doctor in the world of the savant. The first year's studies, leading to the baccalaureate degree, are general and obligatory, containing courses in such diversified matter as Byzantine Church History, Russian Church History, Liturgy, Oriental Canon Law, Comparative Theology, Introduction to the Oriental Churches, Oriental Asceticism, Archeology, Patrology, Methodology, some Oriental language, and a choice of Bolshevism, Islamism, Epigraphy or Oriental Computation of Time. The second and third years' courses, leading up to the licentiate and doctorate respectively, allow the student to specialize in one of three fields, namely Theology, History, Liturgy, Canon Law. The whole curriculum is admirably designed to give the student a full and comprehensive view of how the "other half of the world" lives, while Rome's unsurpassed opportunities of attending services in all the different Oriental Catholic rites is an authentic revelation of how the Eastern Church prays.

Connected with the Institute is a vast library of 61,000 volumes, completely modern in equipment and management. In its light and spacious reading-room numerous students may be seen daily poring over exotic tomes of Oriental lore, preparing their theses and seminarium assignments. Here too the Institute's professors are constantly engaged in research work, editing numerous documents and writing valuable books about

Oriental subjects which are yearly shedding new light on a multitude of Oriental problems. This is likewise the scene of preparation of many learned articles appearing constantly in the Oriental Institute's quarterly review, a publication of highest scientific merit, entitled, *Orientalia Christiana Periodica.*

The rôle played then by the Oriental Institute in the academic life of Rome is unique and fascinating, while its comparative obscurity is more than amply compensated by its monumental importance in the work of Christian Reunion. Knowledge of the work being done by this Pontifical school is gradually spreading abroad, and no little impetus was given to its progress by Pope Pius XI in the earnest commendation contained in his Encyclical Letter *Rerum Orientalium,* 8 September, 1928. All friends of the Church Reunion movement therefore should be interested in the Pontifical Oriental Institute on the Piazza di Santa Maria Maggiore in Rome. And all Catholics should be proud of its scholarship and achievements, realizing that it is one of the most potent forces in the world to-day working to accomplish what so many are praying for—" that soon there may be but one flock and one shepherd ".

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"THE MYSTERIES OF THE DEEP."

In the religious history of mankind there are two facts which remain enshrouded in profound mystery: the apparent inequality in the dispensation of Revelation and the relative dependency of its propagation on the wilful coöperation of man. As the great pageant of nations slowly moves down from the early dawn of history to the full day of Christianity, the thoughtful student senses everywhere the presence of these correlative facts and ever fails to explain their mystery. They constitute " the mysteries of the deep." Human reason cannot fathom them. The secret paths of Divine Providence are beyond its powers of investigation. St. Paul says that " they lie buried in the depths of the riches of the wisdom and of the knowledge of God. Incomprehensible are His judgments and unsearchable His ways. For, who hath known the mind of the Lord? Or who hath been His counsellor? " (Rom. 11: 33-36). And yet faith

and reason assure us that " these ways are mercy and truth " (Tob. 3:2). " Amid the encircling gloom " of these tremendous mysteries the gentle light of an explicit Faith in the wisdom of Divine Providence and an absolute trust in its loving and merciful designs on the sons of man, " lead us kindly on." These inequalities of the human order resolve themselves, we know, into that higher and universal order of Divine Providence which is beyond the range of man's reason.

If at the very outset we attempt to stir the waters of these mysteries it is only to plumb the depths of the responsibilities they entail. These considerations of the inequalities which still prevail in the religious world after twenty centuries of Christianity, will lead to a great awakening and a better understanding of the great law of solidarity. This law, as we will see, holds the individual Christian largely responsible for the conditions with which the Church of Christ is to-day confronted. It will awaken in our hearts that true missionary spirit which is the highest expression of Catholic Action and the fulfilment of that great and universal law of Christian solidarity.

Inequality in the Dispensation of Divine Revelation.

A cursory view of the religious history of the world reveals at first glance the mystery of a divine partiality in the dispensation of God's Revelation to man.

Before the coming of Jesus Christ into our flesh, the Jewish people was the sole official bearer of the divine message. The mysterious dealings of God with the sons of Israel are those of a father with a beloved child. He gives to them His law, marks out in minute detail the ritual of His service, delivers them from the bondage of Egypt, leads them by the hand into the promised land. When they relapse into idolatry and worship at the altars of the Gentiles, He sends them His prophets. These " seers of Sion " stand on the hilltops of divine Revelation and signal out to Israel along the course of time the supreme realities of a supernatural message. In the folds of their prophecies they carry the promise and outline of another Israel, the Church of Christ.

The Jewish people, it is true, stands in the history of the world as God's mysterious sentinel at the cross-roads of all the mighty empires. Through Israel the divine Revelation and its promises

filtered into the ranks of the Gentile nations. But the preferential treatment given to His chosen people by God is undoubtedly the leading factor of the religious history of humanity before Christ. He was indeed *their God* and they were *His People* (Baruch 2:35).

The existence of the Jewish people is undoubtedly the greatest phenomenon of history. Israel, in the designs of Providence, was to be the tree from which was to come forth the redeeming flower of Jesse. She repudiated the Messiah and her sons and daughters were scattered through the world as the dead branches of a tree, trampled under foot by all nations and consigned to the execration of mankind. But as St. Paul says in his prophetic language, when the fulness of the Gentiles shall have come these dead branches shall be again grafted into the tree and the divine sap will revitalize them, " For the gifts and calling of God are without repentance " (Rom. 11: 29).

The Cross of Christ is the Great Divide of history. With Christ divine Revelation ceases to be the " privilege " of one particular people and becomes the " right " of all nations. At the Council of Jerusalem the new-born Church officially breaks away from Judaism, from its precepts and levitical observances, and takes to the high seas of internationalism.

Twenty centuries have rolled by since that memorable day when the Ship of Peter at the command of its divine Pilot cut away from all national moorings and went out into the whole world to preach the saving message of Christian revelation to every creature. There is no land that has not heard the voice of Her apostles and experienced the beneficent and sanctifying influences of her presence. " Their sound hath gone forth into all the earth and their words unto the ends of the whole world " (Psalm 18: 5). From the gloomy forests of the tropics to the bleak stretches of the ice-bound North, from the shores of the Ganges to the spacious lands through which sweep the St. Lawrence, the Mississippi and the Amazon, she has gathered within the fold of her doctrine and her authority the representatives of every race and nation. This permanent existence of the Church through centuries in the sublime unity of one faith constitutes in itself, declares the Council of the Vatican, a demonstration of her divinity. It is a perpetual miracle of

the moral order, for it calls for a special intervention of Providence.

The Catholic Church is now in the Christian era what the Jewish people was before the advent of Jesus Christ—the centre of history.

If we unfold the map of the world to-day to make a survey of its religious topography we find ourselves confronted again after two thousand years of Christianity with the same deep and unfathomable mystery of inequality, of divine partiality. The figures of the religious census of humanity offer a startling revelation. The total population of the world is estimated at, in round figures 1,600,000,000. Of this number there are 1,069,776,000 infidels, 240,000,000 heretics and schismatics, and 300,000,000 Catholics. Therefore two-thirds of humanity to-day do not belong to the true Church of Christ.

This unequal distribution and possession of the Christian faith throughout the world is one of these universal and overt facts which at first blush appear bereft of mystery by the very unquestioned acceptance with which it is everywhere met. Yet, to the thinking mind, this fact, after twenty centuries of Christianity, remains a standing challenge not to the truth and evidence of its divine message, but to the inequality of its distribution.

Did we not know that God was justice itself and that "His mercy exalteth itself above judgment" (James 2: 13); did we not know that Providence has secret ways and unknown means of dealing with the individual soul; were we not sure that millions and millions of souls are adult of age and yet children in conscience; were we not convinced that "All the ways of the Lord are mercy and truth to them that seek after His covenant and His testimonies" (Psalm 24: 10); were we not fully conscious that our vision is fragmented by the succession of time and necessarily limited by the absence of that perspective of eternity without which we are unable to grasp fully and judge rightly the issue under review; did not Christian doctrine tell us that a great number outside the pale of the Church, although they do not belong to Her body yet belong to Her soul—the condition of the religious world to-day would be a challenge to our faith in Christianity and to our hope in its divine promises.

Our feeble mind is unable to plumb " these mysteries of the deep ". Bewildered by the vision of this unfathomed abyss we only can bow our heads and repeat with St. Paul: " O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him an recompense shall be made him? For of Him, and by Him, and in Him are all things; to Him be glory for ever, Amen! (Rom. 11: 33-36.)

The Law of Christian Solidarity.

The consideration of this first " mystery of the deep " leads us to the study of another mystery which is partly correlative to it. For the law of Christian Solidarity makes us all more or less responsible for that Mysterious Inequality we have just considered.

Solidarity may be defined as " a communion of interests and responsibilities ". Human solidarity as such constitutes one of the most fundamental laws of human nature. Its existence is a fact that dominates both the natural and the supernatural order. Humanity is an organic whole, identical to itself throughout time and space. The whole is reflected or rather found in each individual, and each individual in return is responsible to the whole. Human lives are interwoven with one another, independent in their identity and yet interdependent between themselves, like the threads on a loom when a tapestry is in the making. The moral and social aspects of this law is responsibility. These aspects, as one can readily see, are most comprehensive and pregnant with far-reaching consequences. No one liveth unto himself alone. His life is dominated by the law of solidarity. Be it in the family circle, or the community group, or the national commonwealth, this organic law works for weal or for woe in the ranks of human society. Like an electric current it runs through the whole chain when even the smallest link is touched by it. Through the mysterious channels of heredity it asserts itself with a triumphant vindication. One can follow its punitive trail from generation to generation.

In the supernatural order this universal law of human solidarity finds its highest expression and reaches its last conclusions.

Original sin and its mysterious transmission; Redemption and its wonderful economy; these two fundamental dogmas of Christian revelation fully reveal the unbreakable bonds which bind humanity into an organic whole. "As by one man sin entered into the world and by sin death so that death passed upon all men" (Rom. 5: 12). But just as the transgression of the first man, through the unity and solidarity of the human race, has been imputed to all its members, the Virgin Mary excepted, so also are the redemptive merits of our Divine Saviour made applicable to all men. "For by a man came death and by a man resurrection" (I. Cor. 15: 21). "The whole Christian religion," says St. Augustine, "may be summed up in the intervention of two men, the one to ruin us, the other to save us" (*De Peccato Originali*," XXIV). We are all in Adam as we are all in Christ, our Redeemer.

This universal law of solidarity that dominates the human race explains the historical facts of its downfall and of its redemption and lies at the very foundation of these two pivotal mysteries of the Christian faith. Without this principle we cannot conceive or understand a prevaricating and redeemed humanity. Its existence is a fact that permeates the whole history of mankind and yet leaves it enshrouded in deep mystery. Without being able to probe the depths of this mystery we may gather from their consideration the intent of our Creator.

Man by the law of solidarity is destined to become an active factor in the scheme of Creation and in the economy of Redemption. The guilt of original sin, it is true, is carried in the blood stream of humanity and taints every child born into the world. The Sacred Blood of our Divine Saviour, shed on Mount Calvary, has washed away that original stain and has incorporated the soul in the Mystical Body of the Church. Thus the propagation of original sin which strikes the soul at its birth to natural life is offset by that supernatural life of grace through which "man is born again of water and of the Holy Ghost" (John 3: 5).

Through this incorporation of man in the Mystical Body of Christ he is called to coöperate with God in the most sublime of

His works—the redemption and salvation of His race through the propagation of the Church.

" Christian redemption is not an individual redemption; it is a social one because it is only in and through the society of which Christ is ever the Head that man is saved." The salvation of the individual soul is not the full object and aim of Christian life, but rather the salvation of many through the coöperation of the individual Christian. For life, be it natural or supernatural, implies the very idea of propagation. This is its fulness. A Christian life wholly centered on individual salvation, without any thought for the souls of others, is vitiated in its very root. To save ourselves we must help to save others. We cannot dissociate what God has made one. " God's love for human beings," says St. Thomas, " is so intense that He measures our love for Him according to the love we cherish toward our fellow creatures." So every Christian true to the conception of God's plan is a self-constituted missionary. And this law of Christian charity—the very foundation of all law—is nothing else but the expression of that Christian solidarity which makes us all " one in Christ Jesus ".

That God should depend on this coöperation of man to forward his plans of mercy and love on humanity is that other " great mystery of the deep " which is beyond our comprehension. Yet, it is a fact that the propagation of His Church rests in the hands of man. Her extension here below is measured by our zeal. The mystery of the *inequalities* in the dispensation of Divine Revelation is, in the scheme of Providence, to be offset by that other mystery of Christian *solidarity*.

These mysteries of the deep, " this voice of many waters," baffle the reason of man. We can readily grasp the divine order of things but fail to see its universal application to individual souls. Only when time shall be merged into eternity will the universal order of a loving Providence be fully understood. During life it remains " enigmatic ". " We see now through a glass in a dark manner," yet enough to understand the responsibilities which these mysteries convey.

G. DALY, C.SS.R.

Toronto, Canada.

CATHOLIC PHYSICIAN ASSISTING IN STERILIZATION OPERATION.

Qu. Can a Catholic physician working in a State Hospital assist in a human sterilization, when ordered to do so by the superintendent, and when approved by a board. Does not the above situation fall into the same category as when a Catholic laymen is ordered by the state to execute a man who has been condemned?

Resp. Answering the latter part of our correspondent's question first, we point out that there is a very great difference between the two cases which he seems to think are similar. The person who executes a man who has been legally condemned to die is doing something that is perfectly legitimate, inasmuch as capital punishment itself is legitimate. The physician who assists in the human sterilization is aiding an action which Pope Pius XI has definitely pronounced immoral, in his Encyclical on Christian Marriage. According to the accepted principles of coöperation, the physician is, therefore, not permitted to assist in a human sterilization if his assistance is close enough to be classed as participation in the operation. If his coöperation is restricted to such incidental performances as handing the operating physician his gloves or his coat, or some equally indifferent and remote action, it could be allowed, but presumably the physician in the case mentioned by our correspondent is doing a part of the main job. The following statement is made in the last paragraph of the pamphlet, *The Moral Aspects of Sterilization,* published by the National Catholic Welfare Conference: " In view of the foregoing facts, particularly the Papal condemnation, it is clear that no Catholic is morally justified in promoting either the enactment or the execution of sterilization laws. This applies to private citizens as well as to public officials and public employes, but especially to legislators, physicians and surgeons."

BENEDICTION WITH BLESSED SACRAMENT IN CIBORIUM.

Qu. 1. In giving Benediction with the ciborium, should the door of the tabernacle be closed after the ciborium has been removed for the Benediction?

2. After the Benediction with the ciborium should it be placed upon the altar while the Divine Praises are recited or in the tabernacle with the door open?

Resp. 1. It is proper to close the door of the tabernacle, especially when the Blessed Sacrament remains present in another ciborium or in the lunula in the tabernacle. The priest at the altar should never turn his back to the Blessed Sacrament unless it is hidden from view by the closed tabernacle door. If he must turn to the congregation and the Blessed Sacrament is exposed to view, either on the throne or on the mensa, he is always directed to move toward the gospel side before turning. Since he should give the blessing with the ciborium while stand ing in the center of the predella, the priest should close the door of the tabernacle before turning toward the congregation. Even when the Blessed Sacrament is not present in the tabernacle, it seems fitting that the door be closed. In the administration of Holy Communion, O'Kane, Fortesque and O'Callaghan state that the door of the tabernacle is to be closed after the ciborium is taken out and opened after the priest returns to the altar. They do not specify that this is to be done only when the Blessed Sacrament remains present in the tabernacle, but outline simply the usual procedure.

2. Fortesque says that the priest, after blessing the people with the ciborium in the form of a cross, " replaces the ciborium on the corporal until he has freed his hands from the veil or directly in the tabernacle and genuflects. He comes down to say the prayers " Blessed be God " (if customary). Then he goes up to the altar, pushes the ciborium further into the tabernacle, closes its door, etc. (*Ceremonies of the Roman Rite Described*, p. 263.) Usually it will be more convenient for the priest to rest the ciborium momentarily on the corporal while he unfolds the veil and opens the tabernacle door. He then places the ciborium in the tabernacle, toward the front, so that it can be seen while the Divine Praises are being recited.

ANTIPENDIUM AND ALTAR FLOWERS DURING REQUIEM MASS.

Qu. May flowers be left on the altar during low Mass for the Dead? During the octaves of Christmas, Easter and Pentecost must the antipendium and flowers be removed during a Requiem High Mass?

Resp. Neither flowers nor relics are permitted on the altar during funerals and other more solemn Masses for the dead. " Altare nullo ornatu festivo, sed simpliciter, et nullis ima-

ginibus, sed sola Cruce, et sex candelabris paretur." (*Caeremoniale Episcoporum,* lib. 11, Cap. XI, n. 1. Van der Stappen, *De Celebratione Missae,* Ques. 65, 11, n. 1.) If it is inconvenient to remove flowers already on the altar when a low Mass for the dead is about to be said, they may be left there, but they must be removed if the low Mass is a funeral Mass or is said on a special occasion, as the Commemoration of All Souls. During the octaves of Christmas, Easter and Pentecost all Masses for the dead are forbidden, except a funeral Mass. For such Masses, whether chanted or read, the antipendium of the color of the day and the flowers must be removed. A violet antipendium should be used, if the Blessed Sacrament is reserved on the altar, for the funeral Mass and services only. If the Blessed Sacrament is not reserved on the altar, the antipendium is black.

AMERICAN FLAG IN THE CHURCH.

Qu. Should the Papal or the American flag be on the Gospel side when both are placed in the sanctuary?

Resp. Fortesque says that the Gospel side is considered that of greater dignity. (*Ceremonies of the Roman Rite Described,* page 32.) This ruling would hold whether the priest faces the congregation in preaching or turns toward the altar while offering Mass. The side of greater dignity is not based on the person of the officiant but on the altar and sanctuary itself.

The liturgy makes no provision for flags in divine worship. Their presence in a sanctuary is, at best, extra-liturgical. The Sacred Congregation of Rites, 14 July, 1887, decreed that it is not permitted to admit a flag into a church unless it is of a religious nature and has been given the blessing found in the Roman Ritual (No. 3679). Petrus de Amicis quotes the following decree: " Quatenus agatur de vexillis ita dictis nationalibus, nullum emblema de se vetitum praeferentibus, in funebri pompa tolerari posse, dummodo feretrum sequantur; in ecclesia vero non esse toleranda, nisi secus turbae aut pericula timeantur. (3 Oct., 1887) " Caeremoniale Parochorum, Vol. 11, p. 103. However, on 3 March, 1911, the Apostolic Delegate informed the Bishops of this country, in reply to the question, " Whether in the United States the so-called ' National Flag ' may be per-

mitted in the church during religious ceremonies and on the occasion of funerals," Cardinal Rampolla had answered that there was no objection, provided there is no disrespect for the church or the sacred liturgy. (See ECCLESIASTICAL REVIEW, May, 1911, pp. 590-591.)

MAY LAYFOLK HANDLE THE CHALICE?

Qu. Should the chalice be dressed by the priest or the sacristan? What if the sacristan is not a cleric?

Resp. The Roman Missal directs the priest who is to celebrate Mass to prepare the chalice, after he washes his hands and before he vests (*Ritus Servandus,* 1, 1). The sacristan, however, whether cleric or laic, may touch the chalice when necessary. "Care must be taken that the chalice and paten, and unwashed purificators, palls and corporals, are not touched except by clerics or those who have the custody of these utensils" (Canon 1306). Any person, lay or religious, who has been designated to act as sacristan may touch the sacred vessels and linens without any special permission from the ordinary, according to this canon. This permission is not valid for those who simply work around a sacristy and who have not been given the custody of the sacred vessels and linens.

MASS SERVER'S ATTITUDE BEFORE PURIFICATION OF CHALICE.

Qu. May the server move toward the celebrant before the Precious Blood is consumed?

Resp. There is no law to forbid such a practice, but it seems more fitting that the server should wait reverently in his place and move toward the celebrant as the latter is about to extend the chalice for the wine at the first ablution. O'Callaghan, in *Sacred Ceremonies of Low Mass* (pp. 123 and 124), says that the priest may either remain for a few moments in prayer after receiving the Sacred Blood, or may, after consuming it, immediately "hold the chalice toward the Epistle corner over the altar . . . that the server may pour in wine for the purification". The movements of the server will depend upon the action of the individual celebrant at this particular part of the Mass.

SAINT-ROSE AS PATRONESS OF AMERICA.

Qu. When St. Rose of Lima was canonized (1671) by Pope Clement X, she was proclaimed Patron of America, the Philippines and the East Indies. That suggests certain questions which I have not succeeded in solving:

1. Does " America " mean only Spanish America, or does it include Portuguese America (Brazil) and French America (Canada)?

2. Does the decree apply to-day in any part of the United States, or in any territory under its jurisdiction? In which, if any, of the dioceses of the United States does the feast of St. Rose, 30 August, rank above a lesser double?

Resp. St. Rose was named Patron of America, the Philippines and East Indies before she was actually canonized. In 1669 Clement IX proclaimed St. Rose principal patron of Lima and all the Peruvian kingdom. The year before, a Mass and double office had been conceded to the clergy, (secular and regular) of all America and India. The feast day was 26 August. This feast was extended (October 1669) to all Spanish clergy; extended further (November 1669) to all subject territory of the Spanish king; extended still further (July 1670) to Poland, Lithuania, Russia and Prussia and subject territories. Finally, the feast was extended (August 1670) to the whole world.

1. The decrees do not state what is meant by " America ". It would appear that progressively St. Rose became the Patron of all America, no matter under whose dominion. The patronage of St. Rose began in Peru and was extended to all the provinces and kingdoms of America, the Philippines and the Indies. In the extension no mention was made of Spanish dominion. St. Rose's patronage probably included all the new world.

2. It would appear that the young Dominican Sister (III Order) ceased to be the patron of the United States when the Holy See decreed that the Blessed Virgin Mary, under the title of the Immaculate Conception, was the Patroness of the United States. With the United States should go its territorial possessions. The feast of St. Rose is not celebrated in the United States higher than a double (duplex minus) unless it be as patron of a diocese, church, etc.

A KEY TO SOCIAL JUSTICE?

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Ross, in an article appearing in the August issue of THE ECCLESIASTICAL REVIEW, contends that the key to social justice is to be found in the development of consumers' coöperatives. It strikes me, and no doubt has struck others, that his contention is not in line with Catholic social teaching. The latter favors making those actually engaged in producing the owners of the means of production. Under a consumers economy, workers would own shares in productive property not as producers but as consumers.

Catholic social teaching, as formulated by Pope Pius XI in his great social encyclical, recommends the reëstablishment of vocational groups or guilds as the first step in the reconstructing of the social order. These vocational groups are essentially organizations of those who produce and give services. It would seem therefore that the Pope does not advocate any change from a producers to a consumers economy. His idea is that, if producers are rightly organized along vocational or functional lines, economic life will be made a truly social organism and also made to fulfil the ends of social justice.

Undoubtedly consumers' coöperatives on a limited scale have been found to be an excellent means of defence against monopolistic exploitation. But to bring the whole of industry under a scheme of consumers' coöperatives, as Father Ross wishes, is a horse of a different color. Why? For the reason that if consumers owned and controlled the bulk of productive property, we would have something very much like a socialistic state. Under a Coöperative Commonwealth there would be less private ownership of productive property than there is under the existing system. After all, what real difference is there between a system in which everything is owned by the people organized as consumers and one in which everything is owned by the people organized as citizens?

I would like very much if Father Ross would show us how his idea of a consumers economy fits in with the vocational-group idea of Pope Pius XI. I once saw the key to social justice in consumers' coöperatives throughout all industry, like Father Ross, but came to see the matter in a far different light after

reading *The Guildsman*, edited and published by Mr. Edward A. Koch, Germantown, Illinois. For several years past, Mr. Koch has been devoting a great amount of effort to the task of exposing the fallacies of consumers' coöperatives and of elucidating the guild social order recommended by the Pope.

CARL P. HENSLER

Pittsburgh, Pennsylvania.

Reply.

In the article to which Father Hensler refers, " A Key to Social Justice? ", the question mark referred to whether a consumers economy would be a key, not to any doubts about a consumers economy being consistent with the social encyclicals. Nor has Father Hensler's letter raised any doubts in my mind. Of course, as he says, " the Pope does not advocate any change from a producers to a consumers economy; " but neither does the Pope oppose such a change. This papal reticence is in line with the statement of Pius XI in his encyclical on Atheistic Communism: " The Church has never proposed a definite technical system [whether Feudalism or Capitalism, handicraft or machine industry, a producers economy or a consumers economy, or the very interesting system of the Jesuit missions in Paraguay], since this is not her field." If a producers economy cannot attain the ends of social justice, whereas a consumers economy can achieve these ends, it is hard to imagine the Pope condemning a consumers economy on the ground that Catholic principles require the workers should own a share in productive property, *not as consumers but as workers*. Father Hensler thinks that a consumers economy would have some analogies with a Socialistic state, but to my mind the ways in which it differed would be much more important than any probable similarities. One can grasp some of the differences by supposing a group of consumers of electric current owning a power plant coöperatively and contrasting this with municipal ownership. If Father Hensler looks into the history of the Paraguayan missions under the Jesuits (lasting 150 years and embracing at their height 150,000 Indians in a territory as large as Virginia), I suppose he will find " something like a Socialistic state," but certainly they were not Marxian. The Jesuits were finally expelled by Spain, it is true, but it was not because the

Jesuits had violated any Catholic principles. Rather it was through the intrigues of avaricious colonials who resented having so many Indians protected against exploitation. I am convinced that a consumers economy could be fitted into " the vocational-group idea of Pius XI; " but to show the basis of this conviction would require more than a short letter. The real question, however, is whether or not a consumers economy could attain the ends of social justice, and to be profitable the discussion should center around that point. In what sense Father Hensler uses " private ownership " when he says that under coöperatives there would be less " private ownership than at present," is not clear. For if U. S. Steel and A. T. & T. are privately owned now, then certainly under coöperatives there would be a great deal more private ownership than at present. But it would be more widely distributed, which I take to be in harmony with the encyclicals.

J. ELLIOT ROSS.

A SEPTEMBER RETREAT FOR PRIESTS.

One year ago in the month of September a group of priests from various dioceses and belonging to different religious orders, gathered at the Sulpician Seminary in Washington for a Closed Retreat of eight full days. Strict silence was required for the entire period and thirty-three conferences were given by a Canadian Jesuit retreat master. Every day Mass was said by each of the priests and all followed a strenuous routine which made the exactions of their Seminary course seem mild.

Just what was it that prompted these priests to renounce mind and will so drastically and caused them to make such a sacrifice of their time and energy? This question is not easy to answer. However, when we find that for the past seven years the priests of Canada have given a ready response to such sacerdotal retreats, we are inclined to say that the Holy Spirit is again hovering over the priesthood as in a TONGUE OF FIRE. Priests of all ages and conditions of life, curates and pastors, regulars and diocesan, professors and those in parish work, missionaries, superiors of orders, many bishops and one cardinal have followed the retreat exercises throughout Canada and all have proclaimed them to be a revelation in their spiritual life. Father Lacouture,

S.J., of the Province of Quebec occupies the twelve months of the year in giving retreats to priests. Cardinal Villeneuve, Archbishop of Quebec, said publicly after making the Retreat: "Since the time of St. Paul no priest has preached so forcefully as Father Lacouture." The Cardinal recommended the retreat to all of his priests and referred to it as the rejuvenation of the clergy.

Should one endeavor to point out that quality which sets off this Retreat from all others and which characterizes it as a unique experience he would be forced to select its SIMPLICITY. In thirty-three instructions of one hour each the retreat master develops a vast synthesis of the life of faith which is personal only in the manner and the vim with which it is presented. Solid and exact in doctrine it can be found on all the pages of Holy Scripture and in the works of the masters. Only in the retreat, however, is that doctrine, lifted clear of theological maze, set forth in all its beauty and depth. It is the finished work of a truly apostolic soul who has been able, under the guidance of the Holy Spirit, to build up the edifice of the spiritual life into a detailed and harmonious unit.

A satisfactory view of the retreat can be obtained only by surveying it in its entirety. One might just as well take the Gospel and try to summarize it. Every word is important and needs every other word if we are to have a complete picture of Christ. This year Father Lacouture is to give his retreat in Baltimore, at St. Mary's Seminary, Roland Park. The exercises open in the evening of 5 September, and close on the morning of 14 September. All priests, regular and diocesan, are invited and may make reservations by writing to the Reverend Father Superior of the Seminary.

Book Reviews

SUMMA INTRODUCTIONIS IN NOVUM TESTAMENTUM. Paul Gaechter, S.J. Felizian Rauch, Innsbruck-Leipzig. Pp. 276.

The *Summa Introductionis* by Prof. Gaechter in the Latin language is primarily intended for use in theological seminaries. The author has developed his subject in a literary and scientific manner. He divides the book into three parts, the first of these being a discussion of the language, codices and versions. The middle section deals with the history of the Canon, while the third portion consists of an individual analysis of each book of the New Testament. The major emphasis is placed on the study of the four Gospels. There is one point which it is important to observe about this book—its positive method of development. Often in a book of Introduction much attention is given to a consideration of what the critics teach, and much is left to be desired in the space devoted to the Catholic or traditional teaching. Each Gospel has an excellent division of its subject matter according to chapter and verse, which shows at a glance what the evangelist wrote. The purpose and unity of each Gospel is clearly outlined and by the use of literary and internal evidence the objections of the critics are refuted. In his treatment of the period in which the Gospel was written the author brings forward both internal and external testimony, containing much information that makes this book of great worth to apologetics and dogmatic theology. Each writer of the Scriptures has a biographical sketch, but the sketches of St. John and St. Paul are more extensive. The procedure in the analysis of the Epistles and of the remaining New Testament books is the same as in the Gospels. The entire volume is annotated and contains many technical details, and so becomes a handy source of Scriptural information. Professor Gaechter is to be congratulated on his industry and scholarship in behalf of biblical research.

MORALS MAKYTH MAN. By Gerald Vann, O.P. Longmans, Green and Co., London, New York and Toronto. 1938. Pp. xii + 240.

The book is an attempt " to discuss modern problems in the light of ancient, as well as modern, wisdom: The presentation of a point of view; attempting to argue, indeed, but not to bludgeon." The problems are the moral questions of integration, of politics, of economics, marriage, religion and peace. The point of view is a Thomist ethic, in which the author sees the synthesis of all extraneous moral systems. He seems to consider Thomism an amorphous sort of thing,

a collection of statements which become theological or philosophical according to the emphasis one places upon them. The author seems to forget that a problem is either philosophical or theological. If it is a problem the resolution of which presupposes the teachings of divine revelation, the answer should be definitely theological. " Failing to give a full statement of Christian teaching " on a point that calls for such teaching is a fault in no way overcome by keeping the discussion on ground common to all.

As a matter of fact, the presentation of Christian teaching in this book is such as to be, not merely incomplete, but positively misleading, and capable of working harm to a reader who is not well grounded in Catholic doctrine. Although obviously directed to a Catholic public, the volume seems to have been written for the purpose of assuring our more cultured non-Catholic brethren that Catholics, particularly the more advanced younger set among them, are really quite broad-minded and socially acceptable people after all. The harm that the book can do, and it is capable of doing a great deal, arises not from any blatant contradiction of Catholic truth, but from a cumulative misplaced stress, a tendency to inveigh against Catholic practices and to overlook the fact that there is a sharp distinction between eclecticism and synthesis.

It is only proper for a priest to protest against the flippant and offensive manner in which the author frequently speaks of the things of his faith. He depreciates things Catholic in the same " clever," patronizing tone we have always associated with the writings of the lesser figures among the liberal enemies of the Church. He has this to say about Benediction of the Blessed Sacrament, a service which, " in its essentials ", has a place in Catholic life! " At benediction there are pretty tunes and a nice smell; so tranquil and so somnolent." There is this unpriestly statement about our Lord: " The pattern of all holiness, our Lord was reputed a wine-bibber, and His gracious first miracle shows what there was of truth in the saying." It is always permissible to seek a striking phrase and a piquant style, but to do so at the cost of playing with a statement like that, seems hardly proper in a Christian writer. A wine-bibber, according to the ordinary dictionary definition, is " one who drinks wine to excess ". It ill becomes a Catholic writer to say " what there was of truth " in a statement like that. As a statement it was unequivocally false.

These are not isolated instances. In the somewhat advanced terminology of Father Vann, God's knowledge of everything we do becomes the " grim vigilance of the deity ". The avoidance of sin out of a fear of punishment becomes " the problem of not laying themselves open to celestial attack ". The author cites, at the foot of page 89, an elegantly worded blasphemy by Mr. Wells, to show that this stout

proponent of the new Thomism also disapproves of telling children that God sees them always. Father Vann blithely intrudes a rather sombre technical term of psychiatry into a context in which it is distinctly out of place. It seems that continued and intense mortification may "not infrequently be" a disguised indulgence in masochism. He is generous enough to state, however, in a note, that "it is going against the evidence to assert that all the joy in suffering of the saints is masochistic".

The book breathes anxiety to blame the membership of the Catholic Church for every sort of evil, including the hatred of the Church itself. "The cause of the hatred of the Church," it would seem, is "the refusal to acknowledge that there can be anything to criticize in Catholic society." Granted that refusal to acknowledge faults in Catholic society is not a good thing, it is certainly torturing the truth to assert that it is *the* cause of *the* hatred of the Church. In an explanation like that of Father Vann's there is little room for another theory about hatred of the Church, advanced in the Gospel according to Saint John: "If the world hate you, know ye that it hated Me before you. If you had been of the world: the world would love its own: . . . but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you". Nor is there room, in the otherwise all-inclusive synthesis of Father Vann, for the "legalism" of the post-Tridentine theologians, one of whom incidentally happens to be a Doctor of the Church. It would seem that "it is a matter for thankfulness that the Christian instinct and realism of the younger generation of present-day Catholics is increasingly in revolt against it".

A serious objection to the book is its tendency to misconstrue Thomism itself. A person who took Thomism at the author's value of it might consider it a sort of inarticulate dilettanteism, fit for drawing-room discussions, but without any scientific value. It would be unforgivable if a work like this were to lead people to think that the great vital presentations of Thomistic doctrine were of the same stripe.

Father Vann certainly means well, and he gives abundant evidence of being able to write exceedingly well. It is to be hoped that, in his future works, he will take himself less seriously, forget any tendency to strive for sensationalism (he does not need that sort of thing), and concentrate more on the objective exposition of Catholic doctrine. He can do the Church great service.

THE ANALYSIS OF OBJECTS OR THE FOUR PRINCIPAL CATEGORIES. By the Rev. Augustine J. Osgniach, O.S.B. Ph.D. Foreword by the Rt. Rev. Msgr. Fulton J. Sheen. New York: Joseph F. Wagner, Inc. Pp. xviii + 302.

The four categories analyzed are substance, quality, quantity, and relation. To discuss them thoroughly and point out the misunderstandings that have arisen in their regard over the centuries has become necessary, as Monsignor Sheen remarks in his preface, because of the empirical approach characteristic of modern thought. Substance is said to have become invalidated by physics. The theory of relativity claims to have eliminated the notion of the absolute, and so it is important to know precisely what relation means. Quantity, too, has become doubtful since newer physics "reduced individuation to a spineless indeterminism". Quality has been identified by Alexander with God, an idea made possible only by a total misinterpretation of this category.

There is great confusion in the modern mind regarding the basic principles of science and thought in general. This confusion would be lessened if principles were correctly understood. Dr. Osgniach's volume will be of real value to every student of science, and helpful to many who want to penetrate into the nature of truth.

It is a definite asset that the author considers his topic not only from the point of view of systematic exposition, but also from that of history. Although the historical approach is not the only one leading to an understanding of true philosophy, it is doubtless the best for making visible the way in which certain errors have developed. Many a modern idea would receive much less applause if it were known to be nothing but an old error, reborn and clad in a refashioned terminology.

The first three chapters deal with the Categories in general, the derivation, nature and analysis of the Categories. The author's standpoint is one of unadulterated, classical Thomism. The reader is captivated by the actuality of this philosophy, which proves much more capable of dealing with many of the problems of to-day than does the more or less modern philosophies. The next two chapters contain a very clever and instructive analysis of the category of substance, the division of substance and of accident in general. An historico-critical analysis of the concept of substance is then given under the headings: From Duns Scotus to Descartes, From Descartes to Kant, From Kant to Our Own Day. This analysis is a brilliant sketch of a very important chapter in the history of philosophy. The author points out the influence that the teachings of Nicholas of Autrecourt (fourteenth century) had on the development of philosophy, the importance of

which is often overlooked. The remarks on the theory of substance advocated by Suarez are instructive, especially if it is remembered that the writings of Suarez were held in esteem by the German Protestant philosophers during the seventeenth century.

Quantity is discussed in Chapter VIII; Relation and its intelligibility in the next two chapters, and Quality in the last chapter. The remaining six Categories are disregarded, as they were in most of the old commentaries. It is really important that an additional treatise be written, like the one of Gilbert de la Porrie, *De Sex Principiis*. The category of *ubi* especially needs a thorough modern treatment, because of the rôle the notion of space plays in modern philosophy.

Dr. Osgniach's book deserves the attention not only of the metaphysician and epistemologist, but of everyone interested in the nature of knowledge and of truth. Notwithstanding the intricacy and difficulty of the matter, it is written in a very clear and readable manner. The study of the work is made easier for the student not fully acquainted with philosophical terminology by a glossary of technical terms.

REGARDS CATHOLIQUES SUR LE MONDE. Dominique Auvergne. Desclée de Brouwer, Paris, 1938. Pp. 147.

The author put the question on the general situation of Catholicism and on its attitude against the world of to-day to a series of leading French Catholics. Their answers are collected in this book. Each interview is preceded by a short characterization and a picture of the man interviewed. They are: the diplomatist and poet Paul Claudel; the essayist Stanislas Fumet; the philosopher Jacques Maritain; the writer René Schwols, a convert, then Gabriel Marcel, author of philosophical treatises and dramatic plays; the physicist Edouard le Roy; Jacques Maduale, contributor to some leading Catholic journals and author of two famous books on Claudel; Emanuel Mounier, leading mind of the *L'Esprit* and of the movement whose expression it is; François Mauriac, author of many splendid novels; Henri Ghéon, playwright, seeking to penetrate the stage with a Christian spirit; R. P. Forestier, O.P., who is chief chaplain of the French Scouts and editor of the *Revue des Jeunes;* Canon Cardijn, who created the J.O.C.—Young Catholic Workmen—and who is still its head; Robert Garrie, who aims at building up the Association of Catholic Students. All these men take active part in the intellectual and cultural development of Catholicism; teachers, leaders, organizers, writers, none of them lives apart from the reality. They know the world. It is worth while to listen to them.

The interviewer writes a short preface, a sketch of the evolution and the actual stage of the Catholic movement in France. In this preface a letter is quoted, written by the Pope to Cardinal Verdier in December, 1936. The concluding sentence of this letter is indeed the shortest and most expressive summary of the ideas which all the men just mentioned hold. No one may now permit himself to be mediocre. To be a Catholic means to these men strenuous activity, intense aliveness, burning love, searching reflexion, clear awareness of things that are and things that ought to be, trusting hopefulness. The author might well have put a motto on the first page: *Sobrii estote et vigilate.*

It is refreshing, encouraging and instructive to go over the pages of this little book. It contains many a lesson for everyone who desires to contribute to the progress of the Catholic spirit. It should be widely known, read and studied.

Book Notes

"By protesting too much, modern atheists show that they cannot forget God," says Abbé J. Raimond in his recent book, *Je Crois en Dieu* (Desclée de Brouwer, Paris, 1938. Pp. 288). The author intends in this little apologetic work to render the fourfold service of confirming the believing, reassuring the worried, rousing the indifferent, and silencing the impious. Though written for educated laymen, this simple, clear volume resembles a text book more than an interesting, popular treatise.

Je Crois en Dieu is divided into four parts: the universal belief of mankind in God's existence; the proofs of God's existence; the manifestations of God's existence; the necessity and duties of religion, Abbé Raimond, maintaining that the universal belief of mankind in God's existence should be raised from its present status of corollary in text books to the dignity of an independent argument, comes to blows with other apologists. This testimony of the human race, he states, is capable of producing moral certitude. That St. Thomas's five arguments proving the existence of God have a solid philosophical basis is clear after the author cleverly points out that they are applications of the philosophical concepts: matter, form, act, potency and final causality.

The learned Abbé stands somewhat alone among modern scientific apologists in his contention that we must catch atheists by their heartstrings. One may well see learned brows ruffle, were their scholarly possessors to read Abbé Raimond's praise of Le Roy's and Blondel's apologetic method of immanence. Their method, which is generally rejected by scientific apologetic writers, he says, is by far the best. Perhaps the accomplished French priest is not the extremist he seems, but wishes to call attention to the opportuneness of Blondel's method. Who doubts that an apologetic method which aims at showing that material enjoyments are but a drop of dirty water, and can not satisfy man's thirst for the infinite source of all good, should attract the attention of a pleasure-mad world?

The Book of Jona is the latest issue of The Westminster Version of the Sacred Scriptures, under the general editorship of Rev. Cuthbert Lattey, S.J.

Besides the translation, Father T. E. Bird, former professor at Oscott College, Birmingham, supplies an introduction considering the authorship, contents and historical value, and twelve pages of exegetical notes. These of course are not detailed and complete, but will be very helpful for the ordinary reader. (New York, Longmans, Green & Co. Pp. xxxvi + 18. Price $1.00.

The little treatise on the call to the priesthood, *Toward The Eternal Priesthood* by the Rev. J. M. Lelen, can be put in the hands of a lad who is "thinking of the seminary" with the assurance that it will be helpful and inspiring. There is really little that is new in the brochure, but the style is clear, the spiritual advice sound. (Paterson, N. J., The St. Anthony Guild Press. Pp. 94.)

The latest of Mr. Sheed's translations of outstanding small masterpieces of spiritual writing is Charles Journet's *Our Lady of Sorrows.* (New York, Sheed & Ward. Pp. 90.) Stress is laid upon the relation of the Sorrows of Mary to the mission of our Saviour. The book is divided into three parts; the three Sorrows that belong to our Lord's childhood, separated from the four Sorrows that arose from the passion of Jesus by a chapter on Growth of the Sorrow of Separation in which are considered the texts, "Who is my mother and my brethren?" and "Yea rather, blessed are they who hear the word of God and keep it," and the words of our Lord at the marriage feast at Cana. Preachers will find many a sermon topic and suggestion in this little book.

Twenty-one poems each taking a petition from the Litany of the Sacred Heart as its theme give the title to Father John Rauscher's *Poems on the Litany of the Sacred Heart.* Sixteen poems on "Jesus, Mary and Joseph" and the same number on various subjects complete the volume.

As might be expected, the verses are not all of the same calibre, and there are some feeble lines. The poetry suffers too from the fact that there is a good deal of expository material. For instance, the three stanzas on "Heart of Jesus United Substantially with the Word of God" is good theology, has sublimity, but contains little poetry as the term is usually understood. Those who admired Father Rauscher's first volume will like this one, and preachers will find many a line that will be helpful in sermon writing.

Mother Mary de Chantal. By Sister M. Blanche, C.I.M. Pp. 118, Philadelphia, Pa. The Dolphin Press. When John Gilmary Shea was writing his history of the Church in this country he was faced with the tremendous task of digging nearly all his material from the original sources. The historian who will carry on his work will find the task greatly lightened by the various diocesan histories and biographies of religious superiors such as the volume by Sister M. Blanche, *Mother Mary de Chantal.*

Catherine Elizabeth Hayes was born at Silver Lake, Pa., in 1840. At fifteen she was teaching in a public school. Five years later she entered the novitiate of the Sisters, Servants of the Immaculate Heart of Mary. Teacher, local superior, mistress of novices, and Mother Superior from 1886 to 1904, her first resolve was never to refuse a mission in the country places. Although there is some repetition and the style is somewhat purple in parts, the reader gets a good idea of Mother Mary de Chantal's methods and accomplishments. The story also tells quite a bit about the growth of Catholic education in the Philadelphia archdiocese during the latter part of the nineteenth century. The lack of an index is unfortunate and some might wish that Sister Blanche's manuscript had been edited. Probably she herself would have edited it before publication had she lived to see its printing.

To give Catholics of the Roman Rite some conception of the ceremonies and requirements of the Oriental Rites and to give a wider view of the Church and its problems to-day is the purpose of *The Eastern Branches of the Catholic Church.* The six studies appeared originally in *Liturgical Arts,* with an introduction by Donald Attwater.

In the first essay Father McGarrigle gives a short history of the various Eastern rites and a brief review of the Mass of the Byzantine rite. Archbishop

Mar Ivanios describes the Syro-Malankara rite, recognized by the Holy Father when on 20 September, 1930, five Jacobites made submission to the Holy See in Malabar, India. To-day, this rite numbers more than fifty priests and thirty thousand Catholics. His Eminence, Cardinal Tisserant writes on the Ethiopic Church, giving an outline of its history and a bit of its liturgy. Dr. Joseph M. O'Hara discusses the Code of Canon Law and the Catholics of the Eastern Rites. Liturgy and Asceticism in the Eastern Church is the contribution of Father LaFarge, S.J., and the final chapter on the Spiritual and Aesthetic Value of Icons is written by Father Ildefonse Dirks O.S.B. A comprehensive bibliography is given, but there is no index.

The book is non-technical and written principally for the layman. It is clear and concise. The parish priest frequently is questioned by parishioners concerning the Eastern rites. The married clergy, the "iconostasis," the use of icons instead of statues, and the custom of concelebration, puzzle the Western Catholic. This little book will be handy to give to the inquiring parishioner, as it contains nearly all the information that the casual inquirer wants. (Longmans, Green & Co., New York. Pp. xiii + 110.)

Dr. P. A. H. de Boer's *Research Into The Text of I Samuel I-XVI* (Amsterdam, Holland, H. J. Paris. Pp. 92), besides giving an historical introduction, examines, with reference to the Masoretic text, the Targum, the Pesitto and the Septuagint. He further considers the Masoretic text, discussing the problem of the original text, the motives for the amendment of the text, its character and value and gives a half dozen pages of annotations. Dr. de Boer's dissertation is strictly technical, but the ordinary priest reader will find a great deal to interest him in its pages.

An excellent commentary on a recondite subject is Dr. Pius Ciprotti's *De Iniuria ac Diffamatione in Iure Poenali Canonico.* The author has divided his work into four parts: "Praenotiones generales, De notione iuridica iniuriae ac diffamationis, De canonicis sanctionibus in iniuriam et diffamationem and Ius processuale. Several rather complete indices add to the reference value of the book. The bibliography contains mostly Italian authors. Augustine and Ayrinhac-Lydon are the only American books noted, which would indicate that Dr. Ciprotti is not aware of the fine work in Canon Law being done in this country.

The book will be a useful addition to the library of canonists, theologians and confessors. The author has covered the subject in a workmanlike manner, and his scholarship is sound. (Rome, Lib. Pont. Instituti Utriusque Iuris. Pp. 146.)

The best study that has appeared in English on the subject is Father Eligius G. Rainer's *Suspension of Clerics.* After a historical synopsis of the development of suspension, Dr. Rainer considers the notion of suspension and how it differs from other ecclesiastical punishments; and its divisions and effects. Then the author takes up the norms for the infliction of suspension, the subject of suspension and the norms for incurring and excusing. The judicial trial and extrajudicial procedure follow next. Remedies at law, the violation of suspension, the cessation of the censure of suspension, and the cessation of the vindictive penalty complete the eleven chapters of the book. An appendix lists the *Latae Sententiae* censures of suspension and the vindictive suspensions. An index and a bibliography add to the value of the volume. (Washington, The Catholic University of America, 1937. Pp. xvii + 249. Price $2.00.)

In less than two hundred pages Canon George D. Smith has compressed the essentials of the doctrine of the part played by the Blessed Virgin in the Redemption, and outlined the views of the theologians. The free consent of Mary, given on behalf of the human race, declares Canon Smith, was the acceptance of a unique share with Christ in the work of Redemption. It was the beginning of a perfect communion with the redemptive will of her Son which would persist during His life and passion and endure until the end of time. By reason of "this communion of sorrow and purpose between Mary and Christ" she is said to have redeemed the human race with Him.

Mary's Part in Our Redemption is probably the most complete treatise on the subject that has appeared in English. An excellent index enhances the worth

of the volume. (New York, P. J. Kenedy & Sons. Pp. xi + 187.)

Browne & Nolan (Dublin, pp. 309) have published a series of twenty-four sermons by the well known Irish Jesuit, Father Vincent Byrne. The *Occasional Sermons* include three on almsgiving, on the blessing of a church bell, on the blessing of a new organ, a series on the "Seven Last Words". There is no artifice or affectation in the sermons; the style is clear and plain. Preachers will find in it many a suggestion that will be helpful in preparing their own sermons.

Dr. Christopher Berutti's sixth volume of *Institutiones Iuris Canonici* covers the greater part of the fifth book of the Code—De delictis et poenis, including canons 2195-2313. The volume is quite in keeping with volumes I and III which appeared in 1936. Volumes II, IV and V are promised for the near future.

Dr. Berutti apparently is not acquainted with the Canon Law studies that are being made in this country. His *Index Librorum Adhibitorum* contain only Latin and Italian texts. No references appear to be made to the splendid Canon Law studies of the Catholic University in Washington. (Turin, Marius E. Marietti (1938); pp. xv + 258.)

Patrologia by Dom Basil Steidle (St. Louis, B. Herder Book Co., pp xvii + 294) offers an introductory manual to the study of the Fathers which will help seminarians and serve priests on the mission for a rapid review of their patristic studies. Writing as briefly and as condensedly as possible, it is only natural that some small mistakes should creep into the text. For example, on page 248 the author refers to "Braulio" in one place and "Braulius" in another. In the same place, giving Anspach as his source, he lays too much stress on the fragments of Isador's writings presented by Anspach. On page 4, Braulio is mentioned as "*episcopus Caesaraugustanus paulo post 617*"; most scholars now place the date at least 652 A. D. As a basic and introductory compendium, however, it will be found very well worth while. An "index personarum" adds to the value of the manual.

Dr. Matthew Conte A. Coronata, whose *Institutiones Iuris Canonici* are favorably known to canonists, has prepared a two-volume *Compendium Iuris Canonici.* (Turin, Libraria Marietti; pp. xxiv + 675 and xv + 629.) In his *Compendium,* Dr. Coronata follows the same method and in many cases uses the same wording as in his larger work. Seminarists will find the book helpful, and it will not be out of place on the rectory book shelves.

For several years *Stole Fees* by the Rev. William A. Ferry, J.C.D., has been out of print. Published as a Canon Law Study of The Catholic University of America, the edition was limited and quickly exhausted. A number of inquiries have been received regarding the book, but it is not known whether there is sufficient interest to warrant a new edition. The subject is one in which every priest is interested, and Dr. Ferry's volume is presumably the only English treatise on the subject. If priests interested in the appearance of a new edition will express that interest by sending a postcard to THE ECCLESIASTICAL REVIEW, and a sufficiently large number of cards are received to warrant printing, it is probable that a new edition will be issued.

Der Aussaetzige (Rolf Fechter; B. Herder Book Co., St. Louis, Mo. 1937. Pp. v + 167. Price 1.15) is the life story of a man whose heart was aglow with that divine love which makes one forget self and think only of those poor creatures who are less fortunate than oneself. This love for one's neighbor lured Father Damian from his studies of theology to serve his fellow man in the Hawaiian Islands. This ardent love, however, was not cooled until his body was consumed by toil and leprosy in the service of his Lord.

Der Aussätzige is a romance of the love of God. And if we wish to find an ideal for our missionary labors or zeal, we need but read the life of Father Damian as written by Rolf Fechter.

Books Received

THE WHOLE CHRIST. The Historical Development of the Doctrine of the Mystical Body in Scripture and Tradition. By the Reverend Emile Marsch, S.J., Professor of Sacred Theology at the Facultés Notre-Dame de la Paix, Namur. Translated by the Reverend John R. Kelly, S.J. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. xvi + 623. Price, $5.00.

HISTORY OF THE POPES. Vols. XXVII, XXVIII and XXIX. From the German of Ludwig, Freiherr von Pastor, translated by Dom Ernest Graf, O.S.B. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xxxviii + 336; xv + 504; xv + 606. Price, $5.00 each.

HERDER'S LAIEN-BIBEL. Zur Einfuhrung ins Bibellesen. Mit Gelitwort des Herrn Kardinal-Erzbischofs Karl Joseph Schulte von Koln. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xxi + 1035. Price, $4.00.

HANDBUCH ZUR SCHULBIBEL. Von Doctor Karl Kastner. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xxv + 506. Price, $3.50.

SAINT CATHERINE OF SIENA. By Johannes Jorgensen. Translated from the Danish by Inceborg Lund. Longmans, Green & Company, New York City. 1938. Pp. viii + 446. Price, $3.50.

THE LIVES OF THE SAINTS: NOVEMBER. By Alban Butler. A New Edition, corrected, amplified and edited by the Reverend Herbert Thurston, S.J., and Donald Attwater. P. J. Kenedy & Sons, New York City. 1938. Pp. xii + 355. Price, $2.75.

THE WORLD'S CLASSIC, JOB. By the Reverend George O'Neill, S.J. Preface by the Reverend Joseph Husslein, S.J., Ph.D., General Editor, Religion and Culture Series. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. xiv + 158. Price, $2.75.

THE OBSERVATIONAL APPROACH TO COSMOLOGY. By Edwin Hubble, Ph.D., Oxford University Press, New York City. 1938. Price, $2.50.

DEUS SEMPER MAIOR. Theologie der Exerzitien. Von Erich Przywara. I: Anima Christi, Annotationen, Fundament, Erste Woche. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xv + 256. Price, $2.25.

THE CATHOLIC DOCTOR. By the Reverend A. Bonnar, O.F.M., D.D. P. J. Kenedy & Sons, New York City. 1938. Pp. xvi + 181. Price, $2.25.

WITNESSES TO CHRIST. By the Most Reverend Alban Goodier, S.J. P. J. Kenedy & Sons, New York City. 1938. Pp. 164. Price, $2.25.

MAN'S TRIUMPH WITH GOD IN CHRIST. By the Reverend Frederick A. Houck. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xiii + 244. Price, $2.00.

SAINT BRAULIO, HIS LIFE AND WRITINGS. By the Reverend Charles H. Lynch, Ph.D. The Catholic University of America, Washington, D. C. 1938. Pp. xii + 276. Price, $2.00.

LERNET DEN CHRISTUSGLAUBEN KENNEN! Werkbuch der katholischen Religion. Erster Teil. Von Dr. Rudolf Peil. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. xix + 251. Price, $2.00.

THE RADICAL SANATION OF INVALID MARRIAGES. By the Reverend Robert J. Harrigan, J.C.D. The Catholic University of America, Washington, D.C. 1938. Pp. ix + 199. Price, $2.00.

I Remember Maynooth. By Don Boyne. New and Enlarged Edition. Longmans Green & Company, New York City. 1938. Pp. xiii + 223. Price, $2.00.

Our Chameleon Comrades. By Dan Gilbert. The Danielle Publishers, San Diego, California. 1938. Pp. 175. Price, $0.75.
iii + 176. Price, $1.75.

Meditations in Season. On the Elements of Christian Philosophy. By Herbert Wallace Schneider. Oxford University Press, New York City. 1938. Pp. 83. Price, $1.50.

Belief in God. By the Very Reverend Tihamer Toth, Professor in University of Budapest. Translated by V. G. Agotai. Edited by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp.

Talks for Young Women. By Aloysius Roche. Selections made from Retreats and Conferences. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. 158. Price, $1.35.

Answer Wisely. By the Reverend Martin J. Scott, S.J. Loyola University Press, Chicago, Illinois. 1938. Pp. vii + 308. Price, $1.35.

The Blessed Virgin Mary as Mediatrix in Latin and Old French Legend. By Sister Mary V. Gripkey, Ph.D. The Catholic University of America, Washington, D.C. 1938. Pp. x + 238. Price, —

The Problem of Solidarism in Saint Thomas. By Sister Mary Joan Wolfe, Ph.D. The Catholic University of America, Washington, D.C. 1938. Pp. 184.

Le Tour du monde par l'Extreme-Orient. Par le T. R. P. Gervais Quénard, Supérieur général des Augustins de l'Assomption. La Bonne Presse, Paris, France. 1938. Pp. ix + 131. Prix, 12 francs.

Le Retour offensif du Paganisme. Par Gustave Combes, Docteur ès lettres Supérieur de l'École Sainte-Marie d'Albi. P. Lethielleux, Paris, France. 1938. Pp. 346. Prix, 30 francs.

To Miranda. By Cecily Hallack. Browne & Nolen, Ltd., Dublin, Ireland. 1938. Pp. vii + 147. Price, 2/6.

My A. B. C. Text and Illustrations prepared by Marcella Conrad. The Paulist Press, New York City. 1938. Pp. 31. Price, 10c.

Acta Pont. Academiae Romanae S. Thomae Aq. et Religionis Catholicae. Annis 1936-1937. Casa Editrice Marietti, Roma, Italia. 1938. Pp. 184. Prezzo, Lib. It. 10.

Pondering in Our Hearts. By the Reverend Francis P. LeBuffe, S.J. The Queen's Work, Saint Louis, Missouri. 1938. Pp. 48. Price, 10c.

God's Man of Affairs. By the Reverend Herbert George Kramer, S.M. The Queen's Work, Saint Louis, Missouri. 1938. Pp. 45. Price, 10c.

The Child at Mass. By the Reverend George M. Dennerle. The Paulist Press, New York City. 1938. Pp. 24. Price 5c.

Pamphlets from Our Sunday Visitor Press, Huntington, Indiana.

Training Your Child. By the Reverend S. J. Mauer. Pp. 53. *Can America Stay out of War?* Removing the Breeding Grounds of International Strife. By the Reverend John A. O'Brien, Ph.D. Pp. 35. *The Church and a Living Wage.* With an outline for Study Clubs. By the Reverend John A. O'Brien, Ph.D. Pp. 39. *God's Year and the Church's Year.* By the Reverend T. J. Brennan, S.T.L. Pp. 22. 1938. Price, 10c. each. *Jerome Jaegen.* A Saintly Layman, Engineer, Army Officer, Banker and Mystic. Edited by the Jaegen-Society, Treves, Germany, and translated by the Reverend George Jaegen. 1938. Pp. 37. Price 15c.